

MUSĀSĀVĀDA THE 1ST PART OF OF THE 92 PĀCITTIYAS

BHIKKHU INDASOMA
SIRIDANTAMAHAAPALAKA

MONASTIC DHAMMA VINAYA
CURRICULUM FOR MONKS

Monastic Dhamma Vinaya Curriculum for Monks and Novices

How to Use This Book: Instructions

This book, "**Monastic Dhamma Vinaya Curriculum for Monks and Novices**," is a comprehensive resource for understanding and practicing monastic discipline. Follow these instructions to optimize your learning experience:

1. Understand the Structure

- **Core Sections:**
 - Buddha Dhamma and Sangha Vandana.
 - The Ten Precepts and 75 Sekhiya Rules.
 - Monastic etiquette and the purpose of the Vinaya.
 - **Lesson Format:**
 - **Objectives:** Learn the key takeaways for each chapter.
 - **Warm-up Activities:** Prepare your mind with short meditations or reflections.
 - **Main Lesson:** Dive into detailed explanations and discussions.
 - **Experiential Learning:** Engage in role-playing and scenario-based activities.
 - **Assessment:** Utilize tools such as self-reflection, quizzes, and journals.
 - **Tools and Resources:** Make use of visual aids, precept cards, and reflection journals provided throughout the book.
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2. For Novices (Sāmaṇeras)

- Start with foundational teachings:
 - The **Ten Precepts** and **75 Sekhiya Rules**.
 - Practice mindfulness daily through:
 - Meditation sessions.
 - Chanting the Pali and English translations of precepts.
 - Reflect on your progress using the journaling prompts.
-

3. For Monks (Bhikkhus)

- Explore advanced discussions on **Vinaya principles**:
 - Ethical conduct and adherence to rules.
 - Building trust and discipline within the Saṅgha and with the laity.
 - Engage with real-world applications:
 - Role-playing scenarios that address monastic challenges.
 - Reflection exercises to deepen understanding of Vinaya.
-

4. Participate Actively

- **Discussion-Based Learning**:
 - Engage in group reflections and Socratic discussions on ethical dilemmas.
- **Experiential Activities**:
 - Role-play scenarios to simulate real-life situations.
- **Game-Based Learning**:
 - Participate in activities like "Precept Practice" or "Vinaya Decision Dice" to enhance understanding interactively.

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5. Incorporate Reflection

- Use **Reflection Notes and Journals**:
 - Document insights and challenges in observing precepts.
 - Reflect on personal growth and discipline.
-

6. Leverage Teaching Techniques

- Educators can follow the **teacher's manual and lesson plans** for structured guidance.
 - Employ the **VAKT (Visual, Auditory, Kinesthetic, Tactile) Approach**:
 - **Visual**: Flowcharts, diagrams, and Pali-English translations.
 - **Auditory**: Chanting and discussions.
 - **Kinesthetic**: Role-playing with monastic items.
 - **Tactile**: Handling precept cards for physical engagement.
-

7. Assess and Improve

- Use **quizzes and scenario-based questions** to test comprehension.
 - Reflect on emotional and spiritual growth with tools like:
 - **Mood Meter Check**.
 - **Emotion Mapping**.
 - Submit feedback through the **Suggestion Box** for personalized guidance.
-

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8. Reinforcement and Follow-Up

- Regularly revisit lessons during **weekly chanting practices** or **peer support groups**.
 - Seek mentoring from senior bhikkhus for deeper insights into Vinaya application.
-

Teaching Style, Methods, and Techniques

- **Discussion-Based Teaching:**
 - Open discussions encourage critical thinking and reflection.
 - **Experiential Learning:**
 - Hands-on activities simulate real-life applications.
 - **Socratic Method:**
 - Facilitators ask deep, reflective questions.
 - **Storytelling:**
 - Narrate real-life examples of sāmaṇeras and bhikkhus for inspiration.
 - **Game-Based Learning:**
 - Activities like "Vinaya Decision Dice" foster interactive understanding.
 - **Case Study Method:**
 - Analyze real-life situations to apply Vinaya principles.
 - **Reflection Groups:**
 - Peer groups share insights and challenges.
-

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Assessment System

- **Daily and Weekly Reflections:**
 - Maintain journals for personal insights and growth tracking.
 - **Quizzes:**
 - Test factual understanding with multiple-choice and scenario-based questions.
 - **Role-Playing Evaluations:**
 - Simulate ethical dilemmas and observe decision-making skills.
 - **Self-Assessment Tools:**
 - Use tools like mood charts and reflection exercises to self-evaluate.
 - **Continuous Feedback:**
 - Suggestion boxes provide anonymous feedback opportunities.
-

Suggestions for Effective Learning

- **Create a Supportive Environment:**
 - Encourage open discussions and peer support.
 - **Use Reinforcement Tools:**
 - Precept cards for daily mindfulness reminders.
 - A bell system for prompting reflection.
 - **Mentorship:**
 - Pair with experienced bhikkhus or sāmaṇeras for guidance.
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Additional Enhancements

1. Software Integration:

- Upcoming apps for **Google Play Store** and **Apple App Store** will offer digital tools to enhance learning.

2. Digital Resources:

- PowerPoint presentations and YouTube lesson plans will be integrated into the second edition.
- Visit www.hswagata.com in 2025 for updates and additional resources and **assessment Answer**.

In **mid-2025**, the foundational cycle **Training of Trainers (TOT) Batch 3** program will be launched to empower educators in effectively delivering the "Monastic Dhamma Vinaya Curriculum for Monks and Novices." This **Effective Teaching Skills Package Training** will provide:

1. **Comprehensive Instruction:** Educators will learn advanced methodologies for teaching the curriculum, with a focus on effective communication and learner engagement.
2. **Practical Training:** Participants will engage in workshops, role-playing, and interactive sessions to develop their skills in delivering lessons.
3. **Resource Utilization:** The program will emphasize the use of teaching aids such as PowerPoint presentations, precept cards, and visual diagrams for structured and impactful instruction.
4. **Certification:** Graduates of the TOT program will receive certification, equipping them to teach and mentor others in the application of the Dhamma and Vinaya

For more information or feedback, email saodhammasami@hswagata.com.

Monastic Dhamma Vinaya Curriculum for Monks and Novices



The Foundational Cycle Training of Trainer **FCTOT**

The Effective Teaching Skills
Package Teacher Training

Phra Medhivajrapundit, Prof. Dr.
Director of International Buddhist Studies College.



Dr. Phra Palad Sorwit Aphipanyo
Assistant Professor, Faculty of Education



Sao Dhammasami
Visiting Teacher, Bangkok International University,
Ph.D. Graduate of Peace Studies Program, USA



Ajarn Prasert Kamnuat
Visiting Teacher of Thai Language, Bangkok International University

November **9, 2023**–
February **28, 2024**

Session Duration :
**4:00PM–
5:30PM**

Wednesday, Thursday, Friday
(3 days per week)

At 3rd floor,
Phra Brahmapudith Building
of International Buddhist
Studies College (IBSC),
Mahachulalongkornrajavid-
yalaya University,
Wang-Not Phra Nakorn
Si Ayutthaya province.



SCAN ME



Ashin Vilasa
Ph.D. Graduate
MC



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CEYLON JORNEY
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Integrating Buddha's
Teachings Methodology
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The Effective Teaching Skills
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2 - 12 March 2024

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The Workshop has been conducted
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Master Trainer,
European
International
University



VEN. CANDASIRI
(Organizer)



VEN. MUNIVARA (MC)

For More Info



CJ Tai Sangha



+94112662488



ceylontaisangha@gmail.com

BHIKKHU INDASOMA SIRIDANTAMAHAAPALAKA

Monastic Dhamma Vinaya Curriculum for Monks and Novices



Meet Your Instructor

Sao Dhammasami founded the Monastic Dhamma Vinaya Curriculum for Monks and Novices.

I created this program to help Novice Monks, Lay Practitioners, and Monastic Teachers quickly embrace an ethical, harmonious life while improving their ethical understanding without needing to fully grasp complex Buddhist doctrines, eliminating all personal ethical dilemmas independently, or mastering mindfulness techniques perfectly on the first try.

The motivation for creating this textbook and accompanying materials stems from an educational initiative within the monastic community, sparked by the efforts of Nan Daw Sudassana, a Ph.D. candidate in Buddhist Studies at Mahachulalongkornrajavidyalaya University (IBSC). During her participation in the *Foundational Cycle Training of Trainer Program*, she received both theoretical and practical training in teacher training methods, lesson planning, and management skills. This experience illuminated the need for a structured educational framework for monastic teachings, particularly concerning novice conduct.

Inspired by this, Nan Daw Sudassana encouraged the author, Sao Dhammasami, to create comprehensive resources, including a textbook, lesson plan guide, and teacher manual, aimed at novices learning monastic precepts.

The *Foundational Cycle Training of Trainer (FCTOT) Teacher Training* will be held in mid-2025 as the 3rd batch, continuing to provide rigorous theoretical and practical training to further enhance teaching skills for monastic education.

Table Of Contents

Buddha Dhamma and Sangha Vandana	2
Homage to the Blessed One!	3
Homage to Buddha' Relics	4
The Motivation for creating this book	5
Preface	6
Dear Readers,	7
About the Author.	8
Copy Rights and My Approval!	9
The Pācittiya Rule 1 - The Rule Against Lying	10
Pācittiya Rule 2 - The Rule Against Insulting Fellow Bhikkhus	18
Pācittiya Rule 3 - The Rule Against Creating Discord Among Bhikkhus	25
Pācittiya Rule 4 - The Rule Against Reciting Pāli Dhamma Texts with Laypersons	33
Pācittiya Rule 5 - The Rule Against Spending the Night with Laypersons	41
Pācittiya Rule 6 - The Rule Against Lying Down in a Building with a Woman	49
Pācittiya Rule 7 - The Rule Against Teaching Dhamma to Women in Pāli Beyond Six Words	57
Pācittiya Rule 8 - The Rule Against Announcing Spiritual Attainments to Laypeople	65
Pācittiya Rule 9 - The Rule Against Revealing Serious Offenses (Saṃghādisesa) of a Bhikkhu to Laypersons	73
Pācittiya Rule 10 - The Rule Against Digging or Causing the Earth to be Dug	81

Buddha Dhamma and Sangha Vandana

Namô Tassa Bhagavatô Arahâtô Sammâ-Sambuddhassa

Buddha Vandana

Iti pi so Bhagavâ-Araham Sammâ-sambuddho. Vijjâ-carana sampanno Sugato Lokavidû Anuttarro Purisa-damma-sârathi Satthâ deva-manussânânam Buddho Bhagavâti

Dhamma Vandana

Svâkkhato Bhagavatâ Dhammo Sanditthiko Akâlîko Ehi-passiko Opanâyiko Paccattam veditabbo viññuhiti.

Sangha Vandana

Supati-panno Bhagavato sâvaka sangho, Ujupati-panno Bhagavato sâvaka sangho. Ñâya-patipanno Bhagavato sâvaka sangho. Sâmici-patipanno Bhagavato sâvaka sangho Yadidam cattâri purisa yugâni attha-purisa-puggalâ Esa Bhagavato sâvaka sangho. Âhu-neyyo, pâhu-neyyo, Dakkhi-neyyo, añjalikaraniyo, anuttaram puññakkhetam

Homage to the Blessed One!

Homage to Arjariyasa, the Blessed One, the Worthy One, the Perfectly Self-Enlightened One.



The Lord Buddha

Homage to Buddha' Relics

Ye ca Buddha Homage to Triple Gem & Buddha's Various Relics

Ye ca danta atita ca, ye ca danta anagata paccupanna ca ye danta,
sabbe vandami te aham



The Motivation for creating this book

The motivation for creating this textbook



The Picture of Venerable Ashin Indaka

The motivation for creating this textbook and accompanying materials stems from an educational initiative within the monastic community, sparked by the efforts of Nan Daw Sudassana, a Ph.D. candidate in Buddhist Studies at Mahachulalongkornrajavidyalaya University (IBSC). During her participation in the "Foundational Cycle Training of Trainer Program," she received both theoretical and practical training in teacher training methods, lesson planning, and management skills. This experience illuminated the need for a structured educational framework for monastic teachings, particularly concerning novice conduct.

Inspired by this, Nan Daw Sudassana encouraged the author, Sao Dhammasami, to create comprehensive resources, including a textbook, lesson plan guide, and teacher manual, aimed at novices learning monastic precepts. This work also serves as an expression of gratitude to Venerable Ashin Indaka, who imparted valuable teachings on monastic ethics and conduct, further guiding the author's own educational journey. This publication aims to honor these teachings, support novice monks in their spiritual discipline, and contribute to the preservation and effective transmission of monastic traditions.

Sao Dhammasami

Teaching With Comappson

27th Oct 2024

Preface

This book represents a culmination of insights, teachings, and experiences that have unfolded over the past few years. Commencing in 2022, the writing process has been a deeply reflective journey, one that has been enriched by the encouragement and request of Nun Daw Surosana, a dedicated Ph.D. candidate in Buddhist studies at The International Buddhist Studies College, Mahachulalongkornrajavidyalaya University. Her vision for a comprehensive Monastic Dhamma Vinaya Curriculum for Monks, complete with a textbook, lesson plan, and teacher manual guide, has inspired the creation of this work.

In crafting this curriculum, the aim is to offer accessible resources for those who seek to deepen their understanding of the Buddha's teachings and the Vinaya, particularly for foreign learners. This book will serve not only as a textbook but also as a companion for educators, facilitating a structured approach to learning that honors the profound wisdom of the Dhamma.

The decision to publish this book is also a tribute to the invaluable time I spent in Thailand, India, and Myanmar, where the teachings of my esteemed teacher, Most Venerable Ashin Indaka, profoundly shaped my understanding of Dhamma and Vinaya. His guidance has been instrumental in my journey, and this work stands as a testament to the lessons imparted during those formative days.

As this book is set to be published in a series, it reflects a commitment to ongoing exploration and education in the realm of Buddhist teachings. It is my hope that readers will find in these pages not only knowledge but also inspiration and a sense of connection to the rich tradition of Buddhist monastic practice. May this work serve as a guide for both seasoned practitioners and those new to the path, fostering a deeper appreciation of the Dhamma and its transformative potential.

Bhikkhu Indasoma Siridantamahapalaka

Dear Readers,

I am writing to share my profound motivation behind the creation of this book series, a testament to the invaluable teachings I received from my esteemed teacher, Venerable Ashin Indaka. Our journey together began on November 9th, 2022, when we traveled to Bangkok for my medical treatment. It was during this time of healing that I was granted the unique opportunity to delve deeply into the teachings of the Vinaya and engage in profound Dhamma discussions with my teacher.

The experience was transformative, illuminating my understanding of the path I am on and deepening my commitment to the principles that guide us. Each lesson imparted by Venerable Ashin Indaka resonated deeply within me, and I felt an overwhelming sense of gratitude and responsibility to share these teachings with others. Thus, this book series was born—not merely as a collection of my reflections but as a heartfelt tribute to my teacher’s wisdom and guidance.

Through these pages, I hope to convey the essence of the Dhamma as it was shared with me, to inspire others on their own spiritual journeys, and to honor the teachings that have so profoundly shaped my life. My aspiration is that this work serves as a resource for those seeking understanding and clarity in the practice of Dhamma and the principles of Vinaya.

As we continue this journey together, I invite you to explore the teachings within these pages, to reflect upon them, and to apply them in your own life. May this series not only commemorate my teacher’s influence but also foster a deeper connection to the Dhamma for all who read it.

With heartfelt gratitude,

Ashin Dhammasami @ Bhikkhu Indasoma Siridantamahapalaka

About the Author.

Venerable Ashin Dhammasami (Author Name: Bhikkhu Indasoma Siridantamahāpālaka)



Venerable Ashin Dhammasami is a distinguished scholar and practitioner in the field of Buddhist studies. He is currently a Ph.D. candidate in the Peace Studies Program at the International Buddhist Studies College, Mahachulalongkornrajavidyalaya University in Thailand. He holds a Master's Degree of Pali and has completed his B.A. He enrolled in the field of Pali studies in Sri Lanka, India, and Thailand. As a dedicated educator, he is a Master Trainer

at The European International University and a FCTOT Certified Trainer from the American Center Yangon. His academic journey is complemented by his extensive study and practice of the Law of Dependent Origination, a profound doctrine in Buddhism. From 2002 to 2020, Venerable Ashin Dhammasami immersed himself in the teachings of the Mogkok Vipassana Center Branch 50, under the guidance of Most Venerable Dr. Ashin Agganyana, the Abbot of Kanbae Phayarlay Mogkok Vipassana Center, (Yangin) who is also his meditation master. Following this, he spent a year studying the Law of Dependent Origination at the Monlae Forest Mogkok Meditation Center in 2022. He is a founder of the Hswagata Buddha Tooth Relics Preservation Muesum.

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Founder of the Hswagata Buddha Tooth Relics Preservation Museum

Number -19th, 1st Street, 1st Wards, Mayangone Township Yangon, Myanmar

Email: saodhammasami@gmail.com

Phone: +959798884129

Website: www.hswagata.com

First Edition and First Publish

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The Pācittiya Rule 1 – The Rule Against Lying

Subtitle: The Lie Chapter (Musāvāda), Part One of the Pācittiya Rules (Rule #1)

1. Pali Script and English Translation

Pali Script

"sampajānamusāvāde pācittiyaṃ."

English Translation

"Not to lie. If a bhikkhu utters false speech whose nature he is aware of, he commits a pācittiya."

This rule specifies that a bhikkhu who knowingly speaks falsehood incurs a pācittiya offense, which entails confession. However, if a bhikkhu realizes his speech was false only after saying it, he must rectify it immediately to avoid offense. This rule extends to any form of communication—speech, gestures, or written words—that conveys a deliberate untruth.

2. Purpose of the Lesson

The purpose of this lesson is to instill in bhikkhus a deep understanding of the ethical importance of truthfulness. This rule, aligning with the fourth of the ten precepts, emphasizes integrity and honesty as central to the monastic path. By practicing this rule, bhikkhus develop mindfulness, self-restraint, and respect in their interactions, which are foundational virtues in the Dhamma. Lying disrupts inner peace and trust, both within oneself and within the Sangha.

3. Objectives

1. Understanding

Bhikkhus will comprehend the ethical, practical, and spiritual implications of the rule against lying.

2. Application

Bhikkhus will learn to apply this rule in daily life, ensuring truthfulness in all forms of communication.

3. Reflection

Bhikkhus will engage in self-reflection on challenges and experiences related to truthfulness in their monastic practice.

Summary of *Pācittiya* 1 (Truthful Speech)

Aspect	Details
Rule Summary	A <i>bhikkhu</i> who realizes his speech was incorrect after speaking must rectify it. Failing to do so results in committing <i>pācittiya</i> 1.
Implication	If the <i>bhikkhu</i> knowingly fails to correct an erroneous statement, he incurs a <i>pācittiya</i> offense.
Exceptions	If the <i>bhikkhu</i> genuinely believes his statement is correct at the time, even if it is later found to be wrong, he does not commit any fault.
**Intentional Falsehood	Knowingly asserting a falsehood as true, or denying a truth as false, through speech or body language, is considered a lie and violates this rule.
Relation to Precepts	This rule aligns with the fourth precept of the Ten Precepts, which prohibits lying.
Forms of Communication	A lie can be conveyed through speech, gestures, or even writing, and all forms are subject to this rule if the intention is to deceive.

4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute guided meditation on mindfulness, focusing on the concept of “truth in thought, speech, and action.”
- **Reflection Sharing:** Invite bhikkhus to share any recent experiences where they practiced honesty, especially in challenging situations.

Memory Recall of Previous Lesson (5 minutes)

Recap the previous lesson's key takeaways, encouraging bhikkhus to reflect on challenges or insights when applying those teachings.

Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation, and discuss the rule's ethical, spiritual, and practical aspects. Emphasize that the rule prohibits all forms of falsehood, including gestures and written communication.

2. Discussion-Based Teaching

Engage bhikkhus in discussing the importance of truthfulness. Why does the Dhamma place such a high value on honesty? How does lying affect both the speaker and listener?

3. Interactive Discussion (Case Study Method)

Present scenarios where a bhikkhu might face challenges adhering to this rule (e.g., avoiding hurtful truths vs. outright lying). Have bhikkhus analyze and discuss appropriate responses.

4. Reflection Writing

Ask each bhikkhu to write a brief reflection on a time when they struggled with truthfulness or felt challenged to maintain honesty. This promotes personal insight and cultivates mindfulness of speech.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

: Pair bhikkhus to practice handling difficult situations requiring honesty, such as responding truthfully yet compassionately to uncomfortable questions from laypersons. Role-play reinforces respectful and truthful communication.

Group Reflection Circle

Socratic Method

: After the role-playing, engage bhikkhus in a reflective discussion. Encourage them to share emotions, challenges, and insights from the activity, fostering deeper ethical understanding.

6. Game-Based Learning Activity: Decision Dice (10 minutes)

Decision Dice:

Roll dice to generate ethical dilemmas related to lying. Bhikkhus must then discuss how the rule guides their responses. This exercise enhances ethical reasoning and practical application of the rule in varied scenarios.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use illustrated scenarios or flowcharts showing steps for determining the truthfulness of speech.
- **Auditory:** Share a Dhamma story that emphasizes the value of truthfulness.
- **Kinesthetic:** Practice role-playing scenarios with non-verbal communication to reinforce honest expression.
- **Tactile:** Provide small cards with reminders of the rule to carry, serving as physical prompts for mindful speech.

8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how following this rule impacts their interactions and sense of inner peace.

Assessment Methods

- **Quizzes:** Short quiz with scenario-based questions to test understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document personal insights and challenges related to truthfulness.
- **Participation Scoring:** Track bhikkhus' involvement in discussions and role-plays.

Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how observing the rule against lying influences their sense of mindfulness and tranquility.

9. Continuous Suggestion Box

Anonymous Feedback

: Allow bhikkhus to submit feedback or questions about the lesson and the rule for future clarification or exploration.

10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to maintain a journal to record daily experiences in observing the rule against lying.
- **Mindfulness Bell:** Use a bell periodically to remind bhikkhus to reflect on truthful speech.
- **Precept Cards:** Provide small cards summarizing the rule as reminders for mindful and truthful conduct.

11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Foster open discussions to deepen understanding.
- **Experiential Learning:** Utilize role-play and simulations to practice application in real-life contexts.
- **Socratic Method:** Guide bhikkhus in critical thinking and self-reflection through questioning.
- **Storytelling:** Share narratives illustrating the ethical and spiritual value of truthfulness.
- **Case Study Method:** Present scenarios involving honesty dilemmas, encouraging bhikkhus to analyze responses.
- **Game-Based Learning:** Use Decision Dice to create engaging ethical challenges related to lying.
- **Scaffolding:** Gradually support bhikkhus' understanding, fostering independent reflection and application.
- **Peer Teaching:** Encourage bhikkhus to share insights and explain concepts to peers for collaborative learning.

12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage bhikkhus in role-playing and realistic scenarios involving truthfulness.
2. **Reflection:** Encourage reflection on personal feelings and challenges with honesty.
3. **Conceptualization:** Link the rule to broader ethical and spiritual principles in Buddhism.
4. **Application:** Develop practical strategies for integrating truthfulness in daily life.

13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Evaluate comprehension with scenario-based questions before and after the lesson.
- **Reflection Journals:** Weekly entries for continuous assessment of ethical growth and personal insights.
- **End of Lesson Reflection:** Encourage bhikkhus to share how this rule enhances mindfulness, compassion, and integrity in monastic life.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences applying the rule.
- **Mindful Speech Challenges:** Assign challenges where bhikkhus practice honesty in difficult situations.
- **Monthly Reflection Circles:** Facilitate deeper group discussions on truthfulness.
- **Incorporate Storytelling:** Share stories illustrating the consequences of truthfulness or dishonesty.
- **Encourage Personal Journals:** Track challenges and growth in adhering to the rule.

Pācittiya Rule 2 – The Rule Against Insulting Fellow Bhikkhus

Subtitle: The Lie Chapter (Omasavāda), Part One of the Pācittiya Rules (Rule #2)

1. Pali Script and English Translation

Pali Script

"omasavāde pācittiyaṃ."

English Translation

"Not to insult another bhikkhu. If, by means of abusive words, a bhikkhu verbally offends another bhikkhu, he commits a pācittiya."

This rule emphasizes that using hurtful or abusive language against a fellow bhikkhu is prohibited. Insulting another monk undermines the unity and harmony of the Sangha and violates the principles of respect and right speech.

2. Purpose of the Lesson

The purpose of this lesson is to instill in bhikkhus a deep respect for one another and to encourage right speech as outlined in the Noble Eightfold Path. Insulting others not only causes harm but also disrupts the harmony and cohesion of the monastic community. By observing this rule, bhikkhus practice self-restraint, compassion, and kindness, which are core values in the Dhamma.

3. Objectives

1. Understanding

Bhikkhus will comprehend the ethical, spiritual, and practical implications of the rule against insulting fellow monks.

2. Application

Bhikkhus will practice applying this rule in their interactions, refraining from any speech that could harm or offend others.

3. Reflection

Bhikkhus will reflect on their own tendencies towards criticism or irritation and cultivate a mindful approach to respectful speech.

4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute guided meditation focused on compassion and mindfulness of speech.
- **Reflection Sharing:** Invite bhikkhus to share a recent experience where they practiced patience or avoided speaking out of anger.

Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on truthfulness, emphasizing the importance of right speech in maintaining harmony.

Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation, explaining the importance of refraining from abusive language. Emphasize that even when correcting others, it should be done with compassion and respect.

2. Discussion-Based Teaching

Facilitate a discussion on the importance of respectful speech within the Sangha. Why is it essential to avoid insulting others? How can a single negative word impact the community?

3. Interactive Discussion (Case Study Method)

Present scenarios where a bhikkhu might feel irritated or tempted to speak harshly (e.g., a bhikkhu is disturbed by another's actions). Have bhikkhus discuss respectful ways to respond in these situations.

4. Reflection Writing

Ask each bhikkhu to write a brief reflection on a time when they felt tempted to criticize or insult another. How could they have handled it differently?

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

: Pair bhikkhus to role-play situations where one monk is tempted to speak harshly due to frustration. Encourage them to practice responses that show restraint, patience, and kindness.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a reflective discussion about the challenges they faced in the role-play. How did it feel to choose restraint over harshness? What insights arose?

6. Game-Based Learning Activity: "Kind Words Challenge" (10 minutes)

Kind Words Challenge

In this activity, bhikkhus take turns offering hypothetical responses to potentially aggravating scenarios, focusing on kind and respectful language. This helps reinforce positive speech habits in a fun, engaging way.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use diagrams illustrating the effects of kind vs. harsh speech on the community's harmony.
- **Auditory:** Share a story from the Dhamma that highlights the impact of kind words and respectful speech.
- **Kinesthetic:** Practice role-playing scenarios to reinforce the behavior of respectful responses.
- **Tactile:** Provide small reminder cards with positive speech guidelines to keep with them as physical cues.

8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how refraining from insults and harsh words influences their relationships and inner peace.

Assessment Methods

- **Quizzes:** Use true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with speech and the challenges they face in maintaining respectful communication.
- **Participation Scoring:** Track bhikkhus' involvement in discussions and role-plays.

Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how refraining from harsh words and practicing patience impacts their peace of mind and connection with others.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or insights about the lesson and rule, which can be used to refine future lessons.

10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting observations about speech and communication in daily practice.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus to practice mindfulness in their speech.
- **Speech Reminder Cards:** Provide small cards with positive speech reminders that bhikkhus can carry with them for quick reference.

11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on respectful communication and the importance of harmonious speech.
- **Experiential Learning:** Use role-playing to allow bhikkhus to practice positive responses in challenging situations.
- **Socratic Method:** Guide bhikkhus through self-reflection and critical thinking about respectful speech.
- **Storytelling:** Share narratives that illustrate the effects of compassionate vs. harsh speech.
- **Case Study Method:** Present real-world scenarios to analyze respectful communication strategies.
- **Game-Based Learning:** Integrate a Kind Words Challenge to encourage creative, positive language.
- **Scaffolding:** Support understanding with structured guidance, gradually encouraging independent reflection.
- **Peer Teaching:** Encourage bhikkhus to share insights and strategies for maintaining respectful speech.

12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where respectful speech is practiced.
2. **Reflection:** Reflect on personal tendencies and challenges with harsh language.
3. **Conceptualization:** Link respectful speech to broader ethical principles in the Dhamma.
4. **Application:** Develop strategies for integrating compassionate speech into daily interactions.

13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess understanding of the rule at the beginning and end of the lesson.
- **Reflection Journals:** Weekly entries help track personal growth in maintaining respectful speech.
- **End of Lesson Reflection:** Encourage bhikkhus to share how practicing this rule enhances community harmony and personal mindfulness.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss experiences in refraining from harsh words and practicing respectful communication.
- **Compassionate Speech Challenges:** Set challenges where bhikkhus actively practice compassion in potentially aggravating situations.
- **Monthly Reflection Circles:** Organize discussions on respectful speech and its impact on the Sangha's unity.
- **Encourage Story Sharing:** Share stories from the Dhamma about the benefits of kind and gentle speech.
- **Personal Journals:** Encourage bhikkhus to document their journey in cultivating respectful, compassionate speech in their interactions.

Pācittiya Rule 3 – The Rule Against Creating Discord Among Bhikkhus

Subtitle: The Lie Chapter (Bhikkhupesuñña), Part One of the Pācittiya Rules (Rule #3)

1. Pali Script and English Translation

Pali Script

"bhikkhupesuñña pācittiyaṃ."

English Translation

"Not to create disagreement between bhikkhus. If a bhikkhu deliberately provokes a disagreement between bhikkhus, he commits a pācittiya."

This rule prohibits bhikkhus from causing or spreading discord within the monastic community. Even merely reporting hostile remarks can lead to conflict, thus violating this rule. It emphasizes harmony and the avoidance of gossip or divisive speech within the Sangha.

2. Purpose of the Lesson

The purpose of this lesson is to promote harmony, trust, and unity among bhikkhus by encouraging respectful communication and discouraging divisive behavior. By observing this rule, bhikkhus practice mindful restraint in speech and conduct, recognizing that fostering peace within the community is essential to spiritual progress. This rule encourages compassion and empathy, reinforcing the Sangha's role as a harmonious and supportive community.

3. Objectives

1. Understanding

Bhikkhus will comprehend the ethical, spiritual, and practical implications of avoiding divisive speech and actions.

2. Application

Bhikkhus will practice applying this rule by refraining from repeating harmful remarks or taking actions that may create discord within the Sangha.

3. Reflection

Bhikkhus will reflect on their own tendencies toward divisive speech or behavior and commit to cultivating unity and understanding.

Summary of Pācittiya 3 (Avoiding Discord)

Aspect	Details
Rule Summary	A <i>bhikkhu</i> must not create disagreement among other <i>bhikkhus</i> .
Implication	Deliberately provoking discord or disagreement between <i>bhikkhus</i> results in committing a <i>pācittiya</i> offense.
Examples of Violation	Reporting or discussing hostile or inflammatory remarks with the intent to stir discord can create a disagreement.
Purpose	This rule emphasizes the importance of harmony within the community, aligning with monastic values of unity and peace.

4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute guided meditation on peace and harmony within the Sangha.
- **Reflection Sharing:** Invite bhikkhus to share any recent experiences where they practiced patience and restraint in potentially divisive situations.

Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on respectful speech, emphasizing the importance of promoting unity rather than conflict.

Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation, explaining that even repeating hostile remarks can cause conflict and is therefore discouraged. Discuss the rule's importance for maintaining Sangha harmony.

2. Discussion-Based Teaching

Engage bhikkhus in discussing why harmony within the Sangha is vital. How does divisive speech disrupt the community's focus on the Dhamma? What are the effects of gossip and negative speech?

3. Interactive Discussion (Case Study Method)

Present scenarios where bhikkhus might be tempted to repeat hostile or critical remarks (e.g., hearing a negative comment about another bhikkhu). Have bhikkhus discuss ways to handle these situations while maintaining harmony.

4. Reflection Writing

Ask each bhikkhu to write a brief reflection on a time when they were tempted to speak divisively or create discord. Encourage them to consider how they could approach similar situations differently.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

: Pair bhikkhus to practice responding to situations that might provoke divisive speech, such as hearing criticism or experiencing disagreements. This allows them to practice calm, respectful, and non-divisive responses.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a reflective discussion about the difficulties they encountered in avoiding divisive speech. What insights did they gain about maintaining harmony?

6. Game-Based Learning Activity: "Unity Builders" (10 minutes)

Unity Builders

In this activity, bhikkhus work together to create scenarios where they practice positive and supportive responses to potentially divisive situations. This helps reinforce community-building skills in a collaborative and engaging way.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use diagrams to illustrate the effects of divisive vs. harmonious speech within a community.
- **Auditory:** Share a story from the Dhamma that emphasizes the consequences of divisive speech and the benefits of unity.
- **Kinesthetic:** Use role-playing to practice non-divisive responses and peaceful resolutions to conflicts.
- **Tactile:** Provide reminder cards with phrases promoting harmony that bhikkhus can carry as physical cues.

8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how avoiding divisive speech affects their peace of mind and relationships.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with divisive speech and efforts to build harmony.
- **Participation Scoring:** Track bhikkhus' involvement in discussions and role-plays.

Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how practicing harmony within the Sangha impacts their sense of connection and mindfulness.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions related to the lesson and the rule.

10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting observations about divisive speech and harmony.
- **Mindfulness Bell:** Ring the bell periodically as a reminder for bhikkhus to practice mindfulness in their interactions.
- **Unity Reminder Cards:** Provide small cards with reminders about maintaining harmony and refraining from divisive speech.

11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of harmony and respectful communication.
- **Experiential Learning:** Use role-playing to allow bhikkhus to practice responses that build unity.
- **Socratic Method:** Guide bhikkhus through self-reflection and critical thinking about the impact of divisive speech.
- **Storytelling:** Share narratives that illustrate the consequences of divisive speech and the value of unity.
- **Case Study Method:** Present real-world scenarios to analyze constructive responses.
- **Game-Based Learning:** Use Unity Builders to encourage positive interactions and team-building.
- **Scaffolding:** Provide structured support to help bhikkhus understand the importance of avoiding divisive speech.
- **Peer Teaching:** Encourage bhikkhus to share insights and strategies for fostering harmony.

12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where maintaining harmony is practiced.
2. **Reflection:** Reflect on personal challenges with divisive speech and the importance of unity.
3. **Conceptualization:** Link respectful speech and unity to broader ethical principles in Buddhism.
4. **Application:** Develop practical strategies for promoting harmony within the Sangha.

13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to evaluate initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth and commitment to harmony.
- **End of Lesson Reflection:** Encourage bhikkhus to share how this rule enhances community unity and personal mindfulness.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences in maintaining harmony and avoiding divisive speech.
- **Positive Speech Challenges:** Set challenges where bhikkhus practice supportive communication in difficult situations.
- **Monthly Reflection Circles:** Facilitate discussions on building and maintaining harmony within the Sangha.
- **Encourage Story Sharing:** Share stories from the Dhamma about the value of unity and the consequences of divisive speech.
- **Personal Journals:** Encourage bhikkhus to document their journey in cultivating unity and respectful speech in their interactions.

Pācittiya Rule 4 – The Rule Against Reciting Pāli Dhamma Texts with Laypersons

Subtitle: The Lie Chapter, Part One of the Pācittiya Rules (Rule #4)

1. Pali Script and English Translation

Pali Script

"yo pana bhikkhu anupasampannaṃ padaso dhammaṃ vāceyya, pācittiyaṃ."

English Translation

"Not to recite together with laymen, texts of dhamma in Pāli. If a bhikkhu recites Pāli texts taken from the Tipiṭaka or authoritative commentaries on them, even short extracts, together with laymen or laywomen, sāmaṇeras or sīladharas, he commits a pācittiya."

This rule specifies that a bhikkhu must not recite Pāli texts from the Tipiṭaka or their commentaries together with laypeople, sāmaṇeras (novices), or sīladharas. Reciting together with these groups creates a formal breach, though reciting with other bhikkhus or bhikkhunīs is permitted.

2. Purpose of the Lesson

The purpose of this lesson is to emphasize the importance of observing the boundaries set for the preservation of the Dhamma in its traditional form, fostering reverence for the sacred Pāli texts. This rule encourages bhikkhus to honor the unique responsibility they hold in maintaining the sanctity of these teachings. By respecting this rule, bhikkhus also cultivate mindfulness in how and with whom they share recitations of the Dhamma.

3. Objectives

1. Understanding

Bhikkhus will comprehend the rationale behind the prohibition against reciting Pāli Dhamma texts with certain groups, including laypeople, sāmaṇeras, and sīladharas.

2. Application

Bhikkhus will practice applying this rule by avoiding recitation of Pāli Dhamma texts in mixed settings and instead fostering reverence for the traditional monastic recitation of these texts.

3. Reflection

Bhikkhus will reflect on the importance of preserving the Dhamma's sanctity through careful adherence to this rule and the impact of this reverence on their own spiritual practice.

Summary of Pācittiya 4 (Reciting Dhamma Texts)

Aspect	Details
Rule Summary	A <i>bhikkhu</i> should not recite <i>dhamma</i> texts in <i>Pāḷi</i> with laypersons, <i>sāmaṇeras</i> (novices), or <i>sīladharas</i> (lay practitioners).
Implication	If a <i>bhikkhu</i> recites texts from the <i>tipiṭaka</i> or authoritative commentaries in <i>Pāḷi</i> with laypersons, he commits a <i>pācittiya</i> .
Allowed Recitations	A <i>bhikkhu</i> may recite <i>dhamma</i> texts in <i>Pāḷi</i> with other <i>bhikkhus</i> or <i>bhikkhunīs</i> without committing any fault.
Languages and Contexts	Reciting <i>dhamma</i> texts in languages other than <i>Pāḷi</i> or in contexts that do not include lay participation does not result in a fault for the <i>bhikkhu</i> .
Purpose	This rule underscores the reverence of <i>Pāḷi</i> texts and maintains a respectful boundary between ordained <i>bhikkhus</i> and laypersons during sacred recitations.

4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation on mindfulness and reverence for the Dhamma.
- **Reflection Sharing:** Invite *bhikkhus* to share any experiences they have had with leading or participating in Dhamma recitations and their insights on the experience.

Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on harmony and right speech, linking it to the responsibility of maintaining the purity of the Dhamma.

Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Discuss the significance of reciting Pāli texts only with bhikkhus and bhikkhunīs and the reasons for these limitations.

2. Discussion-Based Teaching

Facilitate a discussion on why this rule is important for preserving the Dhamma. How does limiting recitation with certain groups uphold the teachings? What is the risk of misinterpretation or loss of sanctity?

3. Interactive Discussion (Case Study Method)

Present scenarios where a bhikkhu might be asked to recite a Pāli passage by a layperson or sāmaṇera. Encourage bhikkhus to discuss how they might respond respectfully while observing the rule.

4. Reflection Writing

Ask each bhikkhu to write a reflection on how this rule might deepen their respect for the Dhamma texts. How does observing this rule help them maintain the spirit of the monastic path?

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

: Pair bhikkhus to practice responding to requests for Pāli recitation from laypeople or sāmaṇeras. This exercise helps them develop responses that are respectful and clear while observing the rule.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the challenges and insights they encountered while adhering to the rule in the simulation.

6. Game-Based Learning Activity: "Recitation Boundaries" (10 minutes)

Recitation Boundaries

In this activity, bhikkhus discuss or role-play various scenarios to clarify when and with whom recitation is permitted. This helps reinforce the rule in a collaborative and engaging way, while also allowing bhikkhus to practice respectful refusals.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a chart illustrating the groups with whom recitation of Pāli texts is permissible (bhikkhus, bhikkhunīs) and those with whom it is not.
- **Auditory:** Share a story from the Dhamma highlighting the value of preserving tradition and boundaries within monastic practice.
- **Kinesthetic:** Practice role-playing to reinforce adherence to respectful boundaries in recitation.
- **Tactile:** Provide reminder cards listing permissible and non-permissible groups for recitation to reinforce understanding.

8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule affects their respect for the Dhamma and interaction with laypeople and novices.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document their experiences related to recitation and reverence for the Dhamma.
- **Participation Scoring:** Track bhikkhus' involvement in discussions and role-plays.

Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how adherence to this rule enhances their sense of reverence and connection to the monastic tradition.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions related to the lesson and the rule.

10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting observations about recitation and preserving Dhamma integrity.
- **Mindfulness Bell:** Use the bell to remind bhikkhus of the significance of preserving Dhamma's sanctity.
- **Recitation Reminder Cards:** Provide small cards as reminders of groups with whom Pāli recitation is allowed.

11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of maintaining Dhamma integrity.
- **Experiential Learning:** Use role-playing to allow bhikkhus to practice respectful responses in challenging situations.
- **Socratic Method:** Guide bhikkhus through self-reflection and critical thinking on the value of preserving Dhamma boundaries.
- **Storytelling:** Share narratives that illustrate the significance of tradition and reverence in monastic practice.
- **Case Study Method:** Present scenarios to analyze respectful responses when asked for recitation by laypersons.
- **Game-Based Learning:** Use Recitation Boundaries to help bhikkhus reinforce understanding in a collaborative manner.
- **Scaffolding:** Gradually build understanding of the importance of this rule, encouraging independent reflection.
- **Peer Teaching:** Encourage bhikkhus to share insights and discuss experiences with recitation boundaries.

12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where respecting recitation boundaries is practiced.
2. **Reflection:** Reflect on personal challenges and insights gained from preserving Dhamma integrity.
3. **Conceptualization:** Connect the practice of respectful recitation to the monastic tradition and values.
4. **Application:** Develop practical strategies for maintaining boundaries while fostering respect for the Dhamma.

13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to evaluate initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of respect for the Dhamma and commitment to monastic values.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their sense of reverence and responsibility in preserving the Dhamma.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences in maintaining respectful boundaries in Dhamma recitation.
- **Respectful Recitation Challenges:** Set challenges where bhikkhus practice explaining this rule to laypersons and sāmaṇeras.
- **Monthly Reflection Circles:** Facilitate discussions on the importance of preserving Dhamma sanctity within the Sangha.
- **Encourage Story Sharing:** Share stories from the Dhamma about the value of tradition and respectful recitation.
- **Personal Journals:** Encourage bhikkhus to document their experiences and reflections on maintaining boundaries and respecting Dhamma recitation rules.

Pācittiya Rule 5 – The Rule Against Spending the Night with Laypersons

Subtitle: The Lie Chapter, Part One of the Pācittiya Rules (Rule #5)

1. Pali Script and English Translation

Pali Script

"yo pana bhikkhu anupasampannena uttari dirattatirattaṃ sahaseyyaṃ kappeyya, pācittiyaṃ."

English Translation

"Not to spend the night under the same roof as the laity. If a bhikkhu spends more than three nights under the same roof and between the same walls as a layman or a sāmaṇera, he commits a pācittiya."

This rule requires that a bhikkhu avoid spending more than three nights under the same roof and within the same walls as a layperson or sāmaṇera. If unavoidable, a bhikkhu must ensure he does not lie down at dawn on the fourth night to avoid committing an offense.

2. Purpose of the Lesson

The purpose of this lesson is to help bhikkhus understand the importance of maintaining physical and ethical boundaries that support their monastic discipline and commitment. This rule promotes separation between the laity and monastics to maintain the integrity and perception of the Sangha. By observing this rule, bhikkhus cultivate mindfulness of boundaries and reduce the risk of compromising situations, which supports the purity and focus of the monastic life.

3. Objectives

1. Understanding

Bhikkhus will comprehend the reasons for the prohibition on spending extended periods under the same roof as laypeople, including the ethical and disciplinary importance of this rule.

2. Application

Bhikkhus will practice applying this rule by planning their accommodations mindfully to avoid prolonged stays with laypeople and sāmaṇeras in the same living quarters.

3. Reflection

Bhikkhus will reflect on the significance of maintaining these boundaries for their personal discipline and the trust that the laity places in the Sangha.

Summary of Pācittiya 5 (Spending Nights with Laypersons)

Aspect	Details
Rule Summary	A <i>bhikkhu</i> must not spend more than three consecutive nights under the same roof and within the same walls as a layperson or a <i>sāmaṇera</i> (novice).
Implication	If a <i>bhikkhu</i> spends more than three nights in such conditions, he incurs a <i>pācittiya</i> offense.
Definition of "Spending the Night"	"Spending the night" is defined as lying down until the first light of dawn. Getting up before dawn on the fourth night avoids this fault.
Special Cases	- If a <i>bhikkhu</i> shares the same roof but stays in a different room, he commits a <i>dukkata</i> rather than a <i>pācittiya</i> . - If separate entrances are used (such that a layperson would need to go outside to reach the <i>bhikkhu</i> 's room), then no offense is committed.
Additional Notes	This rule helps maintain boundaries between monastics and laypersons, promoting discipline and the distinct lifestyle expected of a <i>bhikkhu</i> .

4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation on mindfulness of boundaries and personal discipline.
- **Reflection Sharing:** Invite *bhikkhus* to share any recent experiences where they practiced awareness of physical and ethical boundaries in their interactions with laypeople.

Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on the importance of maintaining respectful boundaries, linking it to this rule on physical separation from laypeople.

Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that the rule is in place to prevent prolonged physical proximity with laypersons, which could lead to misunderstandings, compromise monastic integrity, or create distractions.

2. Discussion-Based Teaching

Engage bhikkhus in a discussion on the significance of maintaining boundaries. Why is it necessary to avoid spending the night under the same roof as laypeople or sāmaṇeras? How does this reinforce their commitment to the Dhamma and enhance the community's perception of the Sangha?

3. Interactive Discussion (Case Study Method)

Present scenarios where a bhikkhu might need to find alternative accommodations to avoid spending more than three nights with laypeople (e.g., during travel or when visiting family). Encourage bhikkhus to discuss practical solutions.

4. Reflection Writing

Ask each bhikkhu to write a reflection on a time when they observed or struggled with boundary-related challenges in their monastic life. What insights did they gain from that experience?

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

: Pair bhikkhus to role-play scenarios where one needs to make arrangements to avoid staying with laypeople for too long. Practice respectful ways to request alternative arrangements or to explain this rule to laypeople.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the difficulties they encountered in observing this rule. What insights arose about the importance of this boundary?

6. Game-Based Learning Activity: "Boundary Challenge" (10 minutes)

Boundary Challenge

Bhikkhus take turns discussing hypothetical situations involving the need to observe physical separation. They brainstorm respectful and mindful ways to maintain their boundaries, considering the different settings in which this rule may apply.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a diagram to illustrate the different arrangements that are permissible (e.g., different rooms with separate entrances) and impermissible (e.g., same room or shared walls).
- **Auditory:** Share a story from the Dhamma illustrating the importance of maintaining physical boundaries as part of monastic discipline.
- **Kinesthetic:** Practice role-playing scenarios for setting respectful boundaries with laypersons.
- **Tactile:** Provide small reminder cards summarizing the three-night rule and its application in various settings.

8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule impacts their sense of discipline and commitment to monastic integrity.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences and challenges related to boundary-setting and physical separation.
- **Participation Scoring:** Track bhikkhus' involvement in discussions and role-plays.

Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how maintaining boundaries influences their peace of mind and trust within the Sangha.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions related to the lesson and the rule.

10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about maintaining physical boundaries.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of observing their ethical boundaries.
- **Boundary Reminder Cards:** Provide small cards with key points of the rule for easy reference in various living situations.

11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of physical separation and discipline.
- **Experiential Learning:** Use role-playing to practice respectful ways of setting boundaries in real-life situations.
- **Socratic Method:** Encourage bhikkhus to reflect on personal and community impacts of boundary-setting.
- **Storytelling:** Share narratives that highlight the value of boundaries in maintaining monastic integrity.
- **Case Study Method:** Present scenarios for analyzing respectful responses when addressing boundary challenges.
- **Game-Based Learning:** Use Boundary Challenge to foster practical thinking on this rule's applications.
- **Scaffolding:** Build understanding of the rule gradually, encouraging independent reflection and application.
- **Peer Teaching:** Encourage bhikkhus to share strategies and insights for upholding physical separation.

12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios involving respectful ways to observe physical boundaries.
2. **Reflection:** Reflect on challenges with maintaining boundaries and insights on its importance.
3. **Conceptualization:** Connect the practice of observing boundaries to the discipline and respect that are core to monastic life.
4. **Application:** Develop practical strategies for maintaining separation while fostering mutual respect with laypeople.

13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to evaluate initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in maintaining boundaries.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their commitment to discipline and mutual respect with the laity.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences in maintaining physical boundaries during travel or visits.
- **Boundary Challenges:** Set challenges where bhikkhus practice maintaining respectful separation in potentially difficult situations.
- **Monthly Reflection Circles:** Facilitate discussions on the importance of observing physical boundaries within the Sangha.
- **Encourage Story Sharing:** Share stories from the Dhamma about the significance of physical separation and boundary-setting.
- **Personal Journals:** Encourage bhikkhus to document their journey in cultivating discipline through boundary observance.

Pācittiya Rule 6 – The Rule Against Lying Down in a Building with a Woman

Subtitle: The Lie Chapter, Part One of the Pācittiya Rules (Rule #6)

1. Pali Script and English Translation

Pali Script

"yo pana bhikkhu mātugāmena sahaseyyaṃ kappeyya, pācittiyaṃ."

English Translation

"Not to lie down in a building in which there is a woman. If a bhikkhu lies down in a building where there is at least one woman—under the same roof and between the same walls—he commits a pācittiya."

This rule specifies that a bhikkhu must not lie down (with the head resting) in a room where a woman is also lying down. If a woman is merely sitting or standing, the offense is not incurred. Additionally, lying down in a separate room within the same building incurs a lesser offense (dukkata) rather than a pācittiya.

2. Purpose of the Lesson

The purpose of this lesson is to highlight the importance of maintaining boundaries between bhikkhus and women to avoid situations that could compromise the integrity or perceived discipline of the Sangha. This rule serves to reduce the risk of misunderstandings and maintain the trust and respect of the community. By observing this rule, bhikkhus demonstrate commitment to a disciplined lifestyle, which is essential for their own practice and for upholding the reputation of the Sangha.

3. Objectives

1. Understanding

Bhikkhus will understand the ethical, practical, and spiritual reasons for this rule and recognize the importance of physical boundaries in monastic discipline.

2. Application

Bhikkhus will practice applying this rule by carefully planning their sleeping arrangements, especially in mixed or public accommodations.

3. Reflection

Bhikkhus will reflect on how maintaining boundaries fosters mindfulness, self-restraint, and respect for the integrity of the monastic life.

Summary of *Pācittiya* 6 (Lying Down with Women Present)

Aspect	Details
Rule Summary	A <i>bhikkhu</i> must not lie down in a building where there is at least one woman under the same roof and between the same walls.
Implication	If he lies down (head resting) in such a setting, he incurs a <i>pācittiya</i> offense.
Conditions for Offense	For <i>pācittiya</i> 6 to apply, a woman must also be lying down. If all women in the room are standing or seated without resting their heads, no offense occurs.
Special Cases	- If the <i>bhikkhu</i> is in a different room but under the same roof, he commits a <i>dukkata</i> , not a <i>pācittiya</i> . - If on separate floors with no connecting staircase, no fault is committed. However, if floors are connected by an internal staircase, <i>pācittiya</i> 6 applies (unless he is in another room).
Definition of "Lying Down"	"Lying down" means having the head resting, whether on the floor, bed, pillow, or any surface. Sitting with head leaning does not constitute lying down.
Exceptions	Sick <i>bhikkhus</i> are not exempt from this rule.

4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focusing on discipline, integrity, and the importance of mindful boundaries.
- **Reflection Sharing:** Invite bhikkhus to share any experiences where they observed physical boundaries or faced challenges in mixed-gender settings.

Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on physical boundaries, particularly the importance of separation from laypersons, and connect these to maintaining appropriate distance from women.

Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that this rule prohibits a bhikkhu from lying down in a room where a woman is also lying down. Clarify that the offense is only committed if both the bhikkhu and the woman are lying with heads resting.

2. Discussion-Based Teaching

Engage bhikkhus in a discussion on why physical boundaries are crucial for maintaining discipline and preventing misunderstandings. How does this rule support the Sangha's integrity? What are the broader implications for a bhikkhu's commitment to celibacy and discipline?

3. Interactive Discussion (Case Study Method)

Present scenarios where a bhikkhu may be in a building shared with women (e.g., at a lay supporter's home or public accommodation). Encourage bhikkhus to discuss respectful ways to request separate sleeping arrangements or to ensure compliance with the rule.

4. Reflection Writing

Ask each bhikkhu to reflect on a time when they encountered or anticipated challenges in upholding physical boundaries in mixed-gender environments. How did they handle it, or how would they approach it differently now?

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

: Pair bhikkhus to practice handling situations where they need to request separate sleeping arrangements from laypeople to comply with this rule. This exercise helps them develop respectful, clear, and culturally sensitive communication.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group discussion on insights gained from maintaining appropriate boundaries and the emotions or challenges they faced in the simulation.

6. Game-Based Learning Activity: "Boundary Awareness" (10 minutes)

Boundary Awareness

Bhikkhus take turns discussing or role-playing hypothetical situations where they need to navigate shared accommodations. They brainstorm respectful ways to handle these situations while adhering to the rule, considering various cultural and social contexts.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a chart showing permissible and non-permissible sleeping arrangements in relation to this rule (e.g., separate rooms, shared roof).
- **Auditory:** Share a story from the Dhamma illustrating the importance of maintaining monastic discipline through physical boundaries.
- **Kinesthetic:** Use role-playing exercises to practice real-life responses to potentially compromising situations.
- **Tactile:** Provide small reminder cards with key points about physical boundaries related to sleeping arrangements.

8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe bhikkhus' engagement during discussions, role-plays, and reflections.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule impacts their commitment to discipline and monastic integrity.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document challenges and insights related to maintaining boundaries.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how maintaining physical boundaries with women influences their peace of mind and sense of discipline.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting experiences and challenges in maintaining appropriate boundaries.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of their commitment to disciplined boundaries.
- **Boundary Reminder Cards:** Provide small cards with the essentials of this rule for reference in shared accommodations.

11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the significance of physical boundaries in monastic discipline.
- **Experiential Learning:** Use role-playing to allow bhikkhus to practice setting respectful boundaries.
- **Socratic Method:** Guide bhikkhus through self-reflection and discussions on the importance of maintaining discipline in mixed-gender settings.
- **Storytelling:** Share narratives that illustrate the need for physical separation to maintain monastic integrity.
- **Case Study Method:** Present scenarios to analyze respectful solutions when addressing boundary challenges.
- **Game-Based Learning:** Use Boundary Awareness to engage bhikkhus in collaborative problem-solving.
- **Scaffolding:** Gradually build understanding of this rule, encouraging independent reflection and application.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for maintaining discipline and physical boundaries.

12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where physical boundaries must be respected.
2. **Reflection:** Reflect on personal challenges with maintaining these boundaries and the importance of discipline.
3. **Conceptualization:** Connect the practice of setting boundaries to the values of monastic discipline and integrity.
4. **Application:** Develop strategies for ensuring respectful boundaries in various accommodations.

13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in boundary observance.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their monastic discipline and inner peace.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences in handling boundary-related challenges during travel or shared accommodations.
- **Boundary Challenges:** Set challenges for bhikkhus to practice maintaining appropriate boundaries in different situations.
- **Monthly Reflection Circles:** Facilitate group discussions on the significance of maintaining physical boundaries within the Sangha.
- **Encourage Story Sharing:** Share stories from the Dhamma about the importance of boundaries for monastic discipline.
- **Personal Journals:** Encourage bhikkhus to document their journey in cultivating self-restraint and discipline through physical boundary observance.

Pācittiya Rule 7 – The Rule Against Teaching Dhamma to Women in Pāli Beyond Six Words

Subtitle: The Lie Chapter, Part One of the Pācittiya Rules (Rule #7)

1. Pali Script and English Translation

Pali Script

"yo pana bhikkhu mātugāmassa uttarichappañcavācāhi dhammaṃ deseyya aññatra viññunā purisaviggahena, pācittiyaṃ."

English Translation

"Not to teach to a woman more than six consecutive words of Dhamma. If, not being in the presence of a man able to understand, a bhikkhu teaches a woman more than six consecutive words of Dhamma (Tīpiṭaka or authoritative commentaries) in Pāli, he commits a pācittiya."

This rule specifies that a bhikkhu may not teach more than six consecutive words of Dhamma in Pāli to a woman unless a man who can understand the teaching is present. Teaching beyond this limit in Pāli without a male witness results in a pācittiya offense, though teachings in other languages are permitted. Recitations like the Refuge in the Triple Gem or precepts are exempt, as they are not considered explanatory Dhamma teachings.

2. Purpose of the Lesson

The purpose of this lesson is to help bhikkhus understand the importance of preserving boundaries in teaching the Dhamma, specifically in Pāli, to avoid situations that may lead to misunderstandings or compromise the integrity of the Sangha. This rule encourages bhikkhus to be mindful of their interactions with women, ensuring their teachings maintain the respect and trust of the community. By following this rule, bhikkhus honor the traditional boundaries while sharing Dhamma in a respectful manner.

3. Objectives

1. Understanding

Bhikkhus will comprehend the ethical and practical implications of the restriction on teaching more than six words of Dhamma in Pāli to women without a male witness.

2. Application

Bhikkhus will practice applying this rule by remaining mindful of their language choices and the setting when teaching Dhamma to women.

3. Reflection

Bhikkhus will reflect on how this rule promotes respect, maintains trust, and supports the ethical standards of the monastic community.

Summary of Pācittiya 7 (Teaching Dhamma to Women)

Aspect	Details
Rule Summary	A <i>bhikkhu</i> must not teach more than six consecutive words of <i>dhamma</i> in <i>Pāli</i> to a woman unless a knowledgeable man is present.
Implication	If a <i>bhikkhu</i> teaches more than six words of <i>dhamma</i> in <i>Pāli</i> to a woman in the absence of a man who understands, he commits a <i>pācittiya</i> offense.
Exceptions	- If teaching in a language other than <i>Pāli</i> , there is no restriction on the number of words. - Chanting traditional phrases such as taking refuge or precepts in <i>Pāli</i> is allowed, as these do not convey specific <i>dhamma</i> points.
Definition of "Series of Words"	For texts in stanza form, each verse is treated as a single unit. For unstructured texts, each word is considered a continuation of the previous word.
Teaching in Groups	A <i>bhikkhu</i> may teach six consecutive words of <i>dhamma</i> to multiple women individually, even if others are listening. Changing position allows for additional teachings to the same woman without fault.
Purpose	This rule aims to prevent extensive private teachings in <i>Pāli</i> to women, maintaining a level of decorum and  in teachings.

4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focusing on mindfulness of speech and the intention behind sharing the Dhamma.
- **Reflection Sharing:** Invite bhikkhus to share any experiences where they had to be mindful of their speech or language when interacting with laypeople, particularly women.

Memory Recall of Previous Lesson (5 minutes)

Review the previous lesson's discussion on physical boundaries, connecting it to verbal boundaries and appropriate ways of sharing Dhamma teachings with laypeople.

Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that the rule restricts teaching Dhamma in Pāli to women beyond six words unless a knowledgeable man is present, to avoid misunderstandings and maintain discipline.

2. Discussion-Based Teaching

Facilitate a discussion on why this rule exists. How does limiting the teaching of Dhamma in Pāli to women help uphold the Sangha's integrity? How does this rule support the practice of mindfulness in speech and boundaries in teaching?

3. Interactive Discussion (Case Study Method)

Present scenarios where a bhikkhu might be approached by a woman asking for a Dhamma teaching (e.g., during a community event). Encourage bhikkhus to discuss how they might respectfully manage the interaction, staying within the six-word limit or using another language.

4. Reflection Writing

Ask each bhikkhu to write a reflection on a time when they faced boundaries in their interactions or teachings. How did they handle it, and what insights did they gain about respecting these boundaries?

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

: Pair bhikkhus to practice responding to women's questions about the Dhamma in a way that observes the six-word limit. This exercise helps them find respectful and effective ways to share teachings within the rule's guidelines.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a reflective discussion on the challenges and insights they encountered while observing this verbal boundary.

6. Game-Based Learning Activity: "Six Words Only" (10 minutes)

Six Words Only

In this activity, bhikkhus take turns answering hypothetical questions from women using only six words in Pāli. This helps them develop concise, meaningful responses while following the rule and reinforces mindfulness in Dhamma teachings.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a chart to illustrate the structure of permissible and restricted Dhamma teaching settings.
- **Auditory:** Share a story from the Dhamma highlighting the importance of mindful speech and respectful teaching boundaries.
- **Kinesthetic:** Practice role-playing scenarios where bhikkhus must stay within the six-word limit in Pāli when teaching women.
- **Tactile:** Provide small reminder cards summarizing the six-word rule and alternative approaches for sharing Dhamma teachings.

8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule impacts their approach to teaching Dhamma and maintaining boundaries.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences and challenges with verbal boundaries.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how observing boundaries in teaching influences their mindfulness and sense of respect for others.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about observing verbal boundaries in teachings.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of mindful and respectful teaching.
- **Teaching Reminder Cards:** Provide small cards with the key points of this rule as reminders during teachings.

11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of verbal boundaries and the ethical implications of teaching.
- **Experiential Learning:** Use role-playing to practice observing the six-word limit and alternative respectful ways of teaching.
- **Socratic Method:** Guide bhikkhus through self-reflection and discussions on the value of mindful speech in Dhamma teachings.
- **Storytelling:** Share narratives that illustrate the significance of respectful boundaries in teaching.
- **Case Study Method:** Present scenarios to analyze how bhikkhus can handle Dhamma teaching requests while observing this rule.
- **Game-Based Learning:** Use Six Words Only to reinforce concise and respectful teaching within the rule's limit.
- **Scaffolding:** Provide structured guidance to help bhikkhus understand the rule, encouraging independent reflection.
- **Peer Teaching:** Encourage bhikkhus to share strategies and experiences on observing teaching boundaries.

12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios to practice teaching within the six-word limit.
2. **Reflection:** Reflect on challenges in respecting verbal boundaries while teaching the Dhamma.
3. **Conceptualization:** Connect the practice of concise teaching to broader ethical principles of respect and mindfulness.
4. **Application:** Develop strategies for teaching Dhamma effectively while adhering to this rule.

13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in respectful teaching practices.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their mindfulness, respect, and effectiveness in teaching.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences in observing the six-word teaching limit during interactions with women.
- **Mindful Teaching Challenges:** Set challenges where bhikkhus practice concise and respectful teachings within the rule's guidelines.
- **Monthly Reflection Circles:** Facilitate group discussions on maintaining verbal boundaries and mindful speech in Dhamma teachings.
- **Encourage Story Sharing:** Share stories from the Dhamma about the importance of respectful and mindful teaching boundaries.
- **Personal Journals:** Encourage bhikkhus to document their journey in practicing mindful, concise, and respectful teaching according to this rule.

Pācittiya Rule 8 – The Rule Against Announcing Spiritual Attainments to Laypeople

Subtitle: The Lie Chapter, Part One of the Pācittiya Rules (Rule #8)

1. Pali Script and English Translation

Pali Script

"yo pana bhikkhu anupasampannassa uttarimanussadhammaṃ āroceyya, bhūtasmiṃ pācittiyaṃ."

English Translation

"Not to announce to a layman a realization that has been achieved. If a bhikkhu announces to a layman or to a sāmaṇera a realization partaking of the nature of jhāna or a stage of ariyā, and this realization has genuinely been achieved, he commits a pācittiya."

This rule prohibits a bhikkhu from revealing his personal spiritual attainments (such as jhāna or ariyā stages) to laypeople or sāmaṇeras. Doing so compromises the bhikkhu's humility and can lead to misunderstandings or harm to the Sangha's integrity. False claims about spiritual attainment lead to a more severe offense (pārājika 4).

2. Purpose of the Lesson

The purpose of this lesson is to teach bhikkhus the importance of humility, restraint, and discretion regarding personal spiritual achievements. By observing this rule, bhikkhus cultivate humility and avoid any self-promotion that could distort laypersons' perceptions or foster attachment to personal accomplishments. This rule promotes a focus on inner growth and spiritual integrity, aligning with the monastic ideal of selflessness.

3. Objectives

1. Understanding

Bhikkhus will understand the ethical, spiritual, and practical reasons for avoiding the announcement of their spiritual attainments to laypeople or *sāmaṇeras*.

2. Application

Bhikkhus will practice applying this rule by maintaining humility and not disclosing personal attainments to others.

3. Reflection

Bhikkhus will reflect on the value of humility and inner growth without the need for external validation or recognition of their achievements.

Summary of *Pācittiya* 8 (Announcing Spiritual Realizations)

Aspect	Details
Rule Summary	A <i>bhikkhu</i> must not announce a personal spiritual realization (such as <i>jhāna</i> attainments or stages of <i>ariyā</i>) to a layperson or a novice (<i>sāmaṇera</i>).
Implication	If a <i>bhikkhu</i> shares such a realization with a layperson or <i>sāmaṇera</i> , he commits a <i>pācittiya</i> offense.
False Claims	If a <i>bhikkhu</i> falsely claims such attainments, knowing them to be untrue, he incurs a <i>pārājika</i> offense (the fourth rule).
General Guidance	<i>Bhikkhus</i> should generally avoid discussing their spiritual attainments with others, even with fellow <i>bhikkhus</i> .
Exceptions	- Under a violent threat. \n - Under oppressive disrespect. \n - At the time of passing away. \n - To reveal to a preceptor or a fellow <i>bhikkhu</i> practicing similarly.
Purpose	This rule promotes humility and prevents <i>bhikkhus</i> from using their spiritual attainments to gain respect or influence.

4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focusing on humility, selflessness, and the letting go of personal recognition.
- **Reflection Sharing:** Invite bhikkhus to share any thoughts on the importance of inner growth without seeking external validation.

Memory Recall of Previous Lesson (5 minutes)

Review the previous lesson on verbal boundaries, linking it to the importance of discretion regarding personal achievements to maintain focus on the Dhamma and the Sangha's integrity.

Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain the importance of maintaining discretion and humility concerning spiritual attainments. Highlight the consequences of claiming false attainments (pārājika 4) and discuss the four exceptions to this rule.

2. Discussion-Based Teaching

Facilitate a discussion on the reasons behind this rule. Why is it important to avoid revealing personal attainments? How does keeping such achievements private promote humility, focus on the Dhamma, and respect for the Sangha?

3. Interactive Discussion (Case Study Method)

Present scenarios where a bhikkhu might be tempted to share their achievements (e.g., when asked about their meditation progress by a layperson). Encourage bhikkhus to discuss how they might respond humbly while adhering to this rule.

4. Reflection Writing

Ask each bhikkhu to write a reflection on how they view personal attainments and the importance of keeping these private. Encourage them to consider the benefits of maintaining humility in their spiritual journey.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

: Pair bhikkhus to practice responding to hypothetical questions about their spiritual progress or achievements from laypeople. This exercise helps them develop respectful and humble responses that respect the rule.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the challenges and insights they encountered while adhering to this rule. Encourage discussions on the importance of inner confidence without external validation.

6. Game-Based Learning Activity: "Silent Realizations" (10 minutes)

Silent Realizations

In this activity, bhikkhus take turns discussing the virtues of humility and the importance of inner growth without needing to share accomplishments. This helps reinforce the value of self-restraint and humility in a fun, collaborative way.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a chart to show the different types of spiritual attainments and explain why discretion is advised.
- **Auditory:** Share a story from the Dhamma that emphasizes humility and the dangers of pride.
- **Kinesthetic:** Practice role-playing to reinforce the habit of discretion in personal achievements.
- **Tactile:** Provide small reminder cards with key points about humility and restraint, emphasizing the importance of maintaining discretion about attainments.

8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule enhances their sense of humility and inner growth.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with humility and restraint in sharing personal progress.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how maintaining humility and discretion influences their peace of mind and commitment to the Dhamma.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about humility and restraint.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the value of inner growth without external recognition.
- **Humility Reminder Cards:** Provide small cards with key points about maintaining discretion and humility.

11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the value of inner growth and humility in the monastic life.
- **Experiential Learning:** Use role-playing to practice humble and respectful responses in hypothetical situations.
- **Socratic Method:** Guide bhikkhus through self-reflection on the benefits of keeping personal attainments private.
- **Storytelling:** Share narratives that illustrate the dangers of pride and the value of humility.
- **Case Study Method:** Present scenarios to analyze ways to respectfully avoid discussing spiritual achievements.
- **Game-Based Learning:** Use Silent Realizations to reinforce the values of humility and restraint.
- **Scaffolding:** Build understanding of the rule gradually, fostering an appreciation of humility in practice.
- **Peer Teaching:** Encourage bhikkhus to share insights and experiences about observing humility.

12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios to practice maintaining humility and discretion.
2. **Reflection:** Reflect on challenges and insights in upholding this rule.
3. **Conceptualization:** Connect humility and inner growth with the principles of the Dhamma.
4. **Application:** Develop practical strategies for maintaining humility and avoiding the need for recognition.

13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in humility and inner strength.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their dedication to personal growth and selflessness.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences with maintaining humility and inner growth.
- **Humility Challenges:** Set challenges where bhikkhus practice focusing on inner progress without external validation.
- **Monthly Reflection Circles:** Facilitate group discussions on the importance of humility and restraint in the Sangha.
- **Encourage Story Sharing:** Share stories from the Dhamma about the value of humility and the pitfalls of pride.
- **Personal Journals:** Encourage bhikkhus to document their journey in practicing humility and inner growth according to this rule.

Pācittiya Rule 9 – The Rule Against Revealing Serious Offenses (Saṃghādisesa) of a Bhikkhu to Laypersons

Subtitle: The Lie Chapter, Part One of the Pācittiya Rules (Rule #9)

1. Pali Script and English Translation

Pali Script

"yo pana bhikkhu bhikkhussa duṭṭhullaṃ āpattiṃ anupasampannassa āroceyya aññatra bhikkhusammutiyā, pācittiyaṃ."

English Translation

"Not to denounce a saṃghādisesa to a layman. If, without permission from the saṃgha, a bhikkhu reveals to a layman or to a sāmaṇera a saṃghādisesa that another bhikkhu has committed, he commits a pācittiya."

This rule prohibits a bhikkhu from revealing a saṃghādisesa offense committed by another bhikkhu to laypeople or sāmaṇeras without prior permission from the saṃgha. This protects the integrity and trust within the Sangha and prevents damage to the reputation of individual bhikkhus and the monastic community as a whole.

2. Purpose of the Lesson

The purpose of this lesson is to help bhikkhus understand the importance of handling sensitive matters within the Sangha. By observing this rule, bhikkhus learn to address and resolve issues internally with the approval of the saṃgha, promoting unity, trust, and the dignity of the monastic community. This rule reinforces the values of discretion, respect, and support within the Sangha.

3. Objectives

1. Understanding

Bhikkhus will understand the ethical and practical reasons for keeping serious offenses (saṃghādisesa) private within the Sangha and only sharing them with laypeople under specific circumstances approved by the saṃgha.

2. Application

Bhikkhus will practice applying this rule by being mindful of how they discuss and address serious offenses, ensuring they act with the consent of the Sangha.

3. Reflection

Bhikkhus will reflect on the importance of trust, respect, and integrity within the monastic community, and how this rule supports those values.

Summary of Pācittiya 9 (Disclosing Saṃghādisesa Offenses)

Aspect	Details
Rule Summary	A <i>bhikkhu</i> must not reveal a <i>saṃghādisesa</i> offense committed by another <i>bhikkhu</i> to a layperson or <i>sāmaṇera</i> without the <i>saṃgha</i> 's permission.
Implication	Disclosing a <i>saṃghādisesa</i> offense to a layperson or novice without permission from the <i>saṃgha</i> incurs a <i>pācittiya</i> offense.
Purpose	This rule maintains the confidentiality of disciplinary matters within the <i>saṃgha</i> and avoids unnecessary harm to a <i>bhikkhu</i> 's reputation.
Exceptions	- If the <i>saṃgha</i> collectively decides, after a meeting, that the offense should be publicly disclosed, a <i>bhikkhu</i> may announce it to others. \n - A <i>bhikkhu</i> can freely disclose the offense to another <i>bhikkhu</i> or <i>bhikkhunī</i> .
Partial Disclosure	If a <i>bhikkhu</i> mentions to a layperson or <i>sāmaṇera</i> that an offense occurred without specifying its nature or category, no fault is committed.

4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focusing on trust, respect, and the value of maintaining harmony within the Sangha.
- **Reflection Sharing:** Invite *bhikkhus* to share thoughts on the importance of handling sensitive issues with discretion and respect.

Memory Recall of Previous Lesson (5 minutes)

Review the previous lesson on discretion with personal attainments, linking it to the importance of handling community issues with similar care and respect.

Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that a saṃghādisesa offense, which is a serious breach of conduct, must not be revealed to laypeople or sāmaṇeras without permission from the Sangha. Discuss the reasons for maintaining privacy and addressing issues internally to preserve trust and unity within the community.

2. Discussion-Based Teaching

Facilitate a discussion on why this rule exists. How does handling serious offenses internally support the Sangha's unity? What are the consequences of disclosing such offenses to laypeople without consent from the Sangha?

3. Interactive Discussion (Case Study Method)

Present scenarios where a bhikkhu might be aware of a serious offense by another bhikkhu. Encourage bhikkhus to discuss appropriate responses in line with this rule, focusing on when and how to seek Sangha approval before disclosing any information to laypeople.

4. Reflection Writing

Ask each bhikkhu to write a reflection on the importance of handling sensitive issues with discretion. Encourage them to consider how this rule reinforces mutual respect, trust, and unity within the Sangha.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

: Pair bhikkhus to practice respectful and private ways of addressing serious offenses. This activity helps them develop skills in handling sensitive issues internally and respecting the rule against public disclosure.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the challenges and insights they encountered while observing this rule. Encourage discussions on the importance of maintaining community trust and the values of confidentiality.

6. Game-Based Learning Activity: "Confidentiality Challenge" (10 minutes)

Confidentiality Challenge

In this activity, bhikkhus take turns discussing hypothetical situations where they need to address serious offenses within the Sangha. They brainstorm respectful and rule-compliant ways to handle these situations, focusing on confidentiality and Sangha approval.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a diagram to illustrate the process of addressing saṃghādisesa offenses within the Sangha and the protocol for obtaining permission before disclosure.
- **Auditory:** Share a story from the Dhamma about the importance of discretion and respect within the monastic community.
- **Kinesthetic:** Practice role-playing exercises to reinforce skills in handling sensitive issues with respect and discretion.
- **Tactile:** Provide small reminder cards summarizing the rule and protocol for addressing serious offenses.

8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule enhances their sense of responsibility and respect for the Sangha.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document their experiences with maintaining confidentiality and handling sensitive issues.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how handling sensitive matters internally influences their sense of trust and commitment to the community.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about maintaining trust and handling sensitive issues with respect.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of confidentiality and respect within the Sangha.
- **Confidentiality Reminder Cards:** Provide small cards with key points about maintaining discretion and Sangha protocol.

11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of internal resolution and respect within the Sangha.
- **Experiential Learning:** Use role-playing to practice confidential and respectful responses in hypothetical situations.
- **Socratic Method:** Guide bhikkhus through self-reflection on the importance of trust and confidentiality.
- **Storytelling:** Share narratives that illustrate the importance of discretion and respect in resolving sensitive issues.
- **Case Study Method:** Present scenarios to analyze appropriate ways of handling serious offenses within the Sangha.
- **Game-Based Learning:** Use Confidentiality Challenge to engage bhikkhus in collaborative problem-solving around maintaining trust and confidentiality.
- **Scaffolding:** Provide structured support to help bhikkhus understand the rule, gradually encouraging independent reflection.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for observing confidentiality.

12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios involving respectful handling of serious offenses within the Sangha.
2. **Reflection:** Reflect on challenges and insights in maintaining confidentiality and respect.
3. **Conceptualization:** Connect the practice of confidentiality to broader principles of respect, unity, and Sangha integrity.
4. **Application:** Develop strategies for addressing sensitive issues while upholding confidentiality and discretion.

13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in respecting confidentiality.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their commitment to Sangha unity and respect.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences with maintaining confidentiality and handling sensitive issues within the Sangha.
- **Respectful Resolution Challenges:** Set challenges for bhikkhus to practice handling difficult issues within the guidelines of the Sangha.
- **Monthly Reflection Circles:** Facilitate group discussions on the importance of confidentiality and respect in the monastic community.
- **Encourage Story Sharing:** Share stories from the Dhamma about the significance of discretion and trust.
- **Personal Journals:** Encourage bhikkhus to document their journey in cultivating respect and confidentiality according to this rule.

Pācittiya Rule 10 – The Rule Against Digging or Causing the Earth to be Dug

Subtitle: The Lie Chapter, Part One of the Pācittiya Rules (Rule #10)

1. Pali Script and English Translation

Pali Script

"yo pana bhikkhu pathaviṃ khaṇeyya vā khaṇāpeyya vā pācittiyaṃ."

English Translation

"Not to dig or cause someone else to dig the earth. If a bhikkhu himself digs or causes someone else to dig for him some 'real earth,' he commits a pācittiya."

This rule prohibits a bhikkhu from digging or altering "real earth" (earth that is in its original state) or from causing someone else to dig it for him. This restriction reflects the principle of harmlessness and the respect for all forms of life that may reside in or be affected by the earth's disturbance.

2. Purpose of the Lesson

The purpose of this lesson is to emphasize the principle of non-harm (ahiṃsā) in relation to the environment and living beings that may inhabit the earth. By observing this rule, bhikkhus practice mindfulness and respect for nature, honoring the Buddha's teachings of minimizing harm to all forms of life. This rule also cultivates humility and self-restraint in relying on others to handle necessary earth-related tasks.

3. Objectives

1. Understanding

Bhikkhus will understand the ethical, environmental, and spiritual reasons for the prohibition against digging or altering earth, and the difference between "real" and "false" earth.

2. Application

Bhikkhus will practice applying this rule by avoiding activities that require the alteration of "real earth" and by finding alternative methods for any necessary tasks involving the earth.

3. Reflection

Bhikkhus will reflect on the values of non-harm, restraint, and respect for all living things, including the ecosystems within the earth.

Summary of Pācittiya 10 (Digging the Earth)

Aspect	Details
Rule Summary	A <i>bhikkhu</i> must not dig or cause someone else to dig "real earth." If he does, he commits a <i>pācittiya</i> offense.
Implication	Modifying the earth in any way, such as by digging, scratching, or any form of disruption, is prohibited. Asking someone directly to dig is also not allowed.
Indirect Request	A <i>bhikkhu</i> may only hint indirectly to someone else, e.g., saying, "There is some earth that needs to be moved," but without explicitly requesting the action.
Types of Earth	- Real Earth: Earth in its original location, which <i>bhikkhus</i> should not disturb. - False Earth: Earth previously moved; becomes "real" after four monsoon months.
Exceptions	- Digging "false earth" does not incur a fault. - If the earth is deep, pure, or "real," it must not be disturbed. - Earth mixed with pebbles or pottery fragments can be dug without fault.
Purpose	This rule emphasizes respect for the natural environment and aligns with the non-harming principles of the monastic lifestyle.

4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focusing on interconnectedness with nature and the practice of non-harm.
- **Reflection Sharing:** Invite bhikkhus to share any experiences where they practiced respect and care for the natural environment, especially in situations requiring physical restraint.

Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on respect and non-harm, linking it to the responsibility of protecting nature and the earth in line with this rule.

Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that the rule prohibits digging or altering "real earth" and also prohibits bhikkhus from directing others to dig it on their behalf. Distinguish between "real earth" (earth in its natural place) and "false earth" (earth that has already been moved), as well as cases where digging is acceptable.

2. Discussion-Based Teaching

Facilitate a discussion on why this rule exists. How does refraining from digging or altering the earth reflect the Dhamma's principles of non-harm and respect for life? What implications does this have for a bhikkhu's interaction with nature?

3. Interactive Discussion (Case Study Method)

Present scenarios where a bhikkhu might need to move earth for a task (e.g., for gardening or building repairs). Encourage bhikkhus to discuss alternative, rule-compliant methods for handling such tasks, such as requesting laypeople to assist in ways that indirectly communicate the need.

4. Reflection Writing

Ask each bhikkhu to write a reflection on the importance of minimizing harm to the environment and respecting natural forms of life. Encourage them to consider how following this rule cultivates mindfulness and self-restraint.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

: Pair bhikkhus to practice scenarios where they might need to ask for assistance in tasks involving earth. They can explore respectful ways to communicate these needs without directly asking someone to dig.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the challenges and insights they encountered while adhering to this rule. Encourage discussion on how it felt to rely on others and practice non-harm.

6. Game-Based Learning Activity: "Earth Ethics Challenge" (10 minutes)

Earth Ethics Challenge

Bhikkhus take turns discussing hypothetical situations where they need to manage tasks involving the earth. They brainstorm respectful, creative solutions that comply with the rule, reinforcing non-harm and environmental mindfulness.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a diagram to illustrate the distinction between "real earth" and "false earth" and the circumstances where digging is permissible or not.
- **Auditory:** Share a story from the Dhamma emphasizing the importance of respecting all forms of life and the earth.
- **Kinesthetic:** Practice role-playing to develop respectful ways of handling earth-related needs without direct intervention.
- **Tactile:** Provide small reminder cards with key points about respecting the earth and practicing non-harm.

8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule impacts their sense of respect and connection with the natural environment.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with non-harm and environmental mindfulness.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how practicing non-harm influences their peace of mind and respect for nature.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about practicing non-harm and respecting the earth.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the principle of non-harm.
- **Non-Harm Reminder Cards:** Provide small cards with key points about respecting the earth and following non-harm principles.

11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of non-harm and environmental respect.
- **Experiential Learning:** Use role-playing to practice respectful ways of managing earth-related tasks within the rule's guidelines.
- **Socratic Method:** Guide bhikkhus through self-reflection on the values of non-harm and environmental mindfulness.
- **Storytelling:** Share narratives that highlight the Buddha's teachings on respect for all forms of life.
- **Case Study Method:** Present scenarios to analyze rule-compliant ways of handling tasks involving the earth.
- **Game-Based Learning:** Use Earth Ethics Challenge to encourage collaborative thinking on non-harm.
- **Scaffolding:** Provide structured support to help bhikkhus understand the rule, gradually encouraging independent application.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for observing non-harm.

12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where non-harm toward the earth must be observed.
2. **Reflection:** Reflect on challenges and insights in practicing environmental mindfulness.
3. **Conceptualization:** Connect the practice of respecting the earth with the broader values of the Dhamma.
4. **Application:** Develop strategies for handling earth-related tasks while upholding the principle of non-harm.

13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in practicing non-harm and respect for nature.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their commitment to environmental mindfulness and inner peace.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences with practicing non-harm in relation to earth-related tasks.
- **Respect for Nature Challenges:** Set challenges for bhikkhus to practice non-harm in their daily interactions with nature.
- **Monthly Reflection Circles:** Facilitate group discussions on the importance of respecting all forms of life.
- **Encourage Story Sharing:** Share stories from the Dhamma about the importance of non-harm and environmental respect.
- **Personal Journals:** Encourage bhikkhus to document their journey in cultivating respect for the earth according to this rule.

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MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Education Officer: Bhikkhu Indasoma Siridantamahapalaka

Date: DD/MM/YY

Title of Chapter: Pācittiya Rule 1 – The Rule Against Lying
(From Page No. 10 to Page No. 17)

Pre-Test Assessment (5 Questions)

1. What is the primary ethical principle addressed in Pācittiya Rule 1?
2. Explain the term "musāvāda" in the context of monastic discipline.
3. Why is truthfulness crucial for a bhikkhu's spiritual practice?
4. Describe a scenario where a bhikkhu might unknowingly violate this rule and how it can be corrected.
5. How does the principle of musāvāda align with the broader teachings of the Noble Eightfold Path?

Comprehensive Assessment

1. True or False Questions (10 Questions):

1. A bhikkhu who unknowingly utters false speech commits a pācittiya offense.
2. The rule against lying applies only to verbal communication.
3. Rectifying false speech immediately after realizing it avoids a pācittiya offense.
4. Observing musāvāda contributes to harmony within the Sangha.
5. Lying disrupts both internal and external peace for a bhikkhu.
6. Intentional gestures conveying untruths violate Pācittiya Rule 1.
7. Bhikkhus are exempt from this rule during emergencies.
8. This rule also applies to lay followers.
9. The fourth of the ten precepts corresponds to musāvāda.
10. Practicing truthfulness develops mindfulness and self-restraint.

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2. Matching Questions (10 Questions):

Match the concept with its definition or implication:

Concept	Definition
Musāvāda	False speech
Pācittiya offense	Requires confession
Mindfulness	Core virtue developed through observing this rule
Ten Precepts	Ethical foundation for monastic life
Noble Eightfold Path	Includes Right Speech
Integrity	Outcome of adherence to truthfulness
Verbal Communication	Primary medium for musāvāda violations
Self-restraint	Skill cultivated by observing this rule
Gesture	Non-verbal falsehoods
Reflection	A method to understand challenges in truthfulness

3. Fill in the Blank Questions (10 Questions):

1. The term “musāvāda” refers to _____.
2. A bhikkhu commits a _____ if he knowingly lies.
3. This rule emphasizes the ethical importance of _____.
4. Observing truthfulness enhances a bhikkhu’s _____.
5. If a bhikkhu realizes his speech was false, he must _____ it immediately.
6. Truthfulness is aligned with the fourth of the _____.
7. Lying affects both the _____ and the community.
8. Right Speech is a component of the Noble _____ Path.
9. Confession is required to resolve a _____ offense.
10. Adherence to this rule promotes _____ within the Sangha.

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4. Short Answer Questions (10 Questions):

1. Discuss the spiritual significance of truthfulness for a bhikkhu.
2. How does this rule support harmony within the Sangha?
3. Explain the importance of immediate rectification after realizing a falsehood.
4. What are the broader ethical and spiritual implications of lying?
5. How can a bhikkhu cultivate mindfulness in speech?
6. Illustrate the relationship between musāvāda and Right Speech.
7. Describe a situation where this rule might be particularly challenging.
8. What is the process of confession for a pācittiya offense?
9. Reflect on the impact of lying on personal inner peace.
10. How does this rule align with the principles of the Noble Eightfold Path?

5. Team Paper Presentation Titles (5 Titles):

1. "The Ethical Foundation of Truthfulness in Monastic Life"
2. "Musāvāda and the Path to Inner Peace"
3. "Challenges of Observing Truthfulness in Daily Practice"
4. "Harmony in the Sangha through Right Speech"
5. "The Role of Ethical Discipline in Spiritual Development"

6. Additional Assessment Components

Reflection Prompts:

1. Reflect on a personal challenge you've faced in maintaining truthfulness.
2. How does practicing musāvāda influence your daily interactions?
3. Share an experience where adherence to this rule deepened your mindfulness.

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Quiz Questions (Multiple Choice):

1. What action must a bhikkhu take upon realizing they've spoken falsely?
 - a) Ignore it
 - b) Rectify it immediately
 - c) Inform another bhikkhu after a week
 - d) Dismiss it as insignificant
 2. Which of the following is not a form of musāvāda?
 - a) False gestures
 - b) Silent contemplation
 - c) Written untruths
 - d) Verbal lies
-

7. Role-Playing Scenarios for Group Discussion

1. **Role Play on the Text:** Enact a scenario where a bhikkhu avoids lying while addressing a sensitive question from a layperson.
 2. **Guiding a Candidate Through the Text:** Simulate a discussion with a novice on the significance of musāvāda.
 3. **Explaining Related Sekkhiya Rules to a Newcomer:** Role-play teaching the nuances of ethical speech.
 4. **Handling a Related Lesson:** Discuss how to tactfully navigate a situation that tempts falsehood.
-

8. Reflective Questions (5)

1. How do truthfulness and mindfulness interconnect in daily practice?
 2. What are the challenges of maintaining ethical speech in a diverse community?
 3. Reflect on the transformative power of this rule in personal development.
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9. Essay Prompts (5)

1. "The Role of Truthfulness in Fostering Sangha Harmony"
2. "Ethical Speech: A Pillar of Monastic Discipline"
3. "Navigating Challenges of Musāvāda in Modern Contexts"
4. "Musāvāda as a Path to Spiritual Integrity"
5. "Integrating Right Speech into Monastic Practice"

10. Interactive Group Project Ideas (10)

1. Create a flowchart illustrating scenarios of musāvāda violations and remedies.
2. Develop a mindfulness guide focused on truthful communication.
3. Host a debate on ethical dilemmas involving truthfulness.
4. Conduct a survey on challenges faced in observing musāvāda.
5. Design a role-play series for common real-life scenarios.

Reference Books for Further Study:

1. *The Book of Discipline* (Theravāda Vinaya Piṭaka), ISBN 9789552403444
2. *The Path of Purification (Visuddhimagga)* by Buddhaghosa, ISBN 9789552403802
3. *Manual of Ethics in Buddhism* by Ledi Sayadaw, ISBN 9789552403445
4. *Buddhist Monastic Code* by Thanissaro Bhikkhu, ISBN 9781928706193
5. *Dhammapada Commentary* by Buddhaghosa, ISBN 9789552400994
6. *Right Speech in the Noble Eightfold Path* by Bhikkhu Bodhi, ISBN 9789552403456
7. *Mindfulness in Early Buddhism* by Bhikkhu Analayo, ISBN 9789552405787
8. *Vinaya Texts* translated by T.W. Rhys Davids, ISBN 9788120814670
9. *The Life of the Buddha* by Bhikkhu Nanamoli, ISBN 9789552401925
10. *The Roots of Good and Evil* by Nyanaponika Thera, ISBN 9789552400989

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Education Officer: Bhikkhu Indasoma Siridantamahapalaka

Date: DD/MM/YY

Title of Chapter: Pācittiya Rule 2 – The Rule Against Insulting Fellow Bhikkhus

(From Page No. 18 to Page No. 24)

Pre-Test Assessment (5 Questions)

1. Define "omasavāda" and its relevance in Pācittiya Rule 2.
2. Why is it important for bhikkhus to avoid insulting each other?
3. How does this rule contribute to the harmony of the Sangha?
4. Describe a scenario where this rule might be unintentionally violated.
5. What are the steps a bhikkhu should take after violating this rule?

Comprehensive Assessment

1. True or False Questions (10 Questions):

1. Insulting a fellow bhikkhu is a pācittiya offense.
2. Using harsh language against laypeople also falls under Pācittiya Rule 2.
3. The rule against insulting is meant to preserve the unity of the Sangha.
4. Right Speech in the Noble Eightfold Path includes refraining from insults.
5. A bhikkhu who insults another must confess the offense.
6. Criticism is permissible if it is constructive and respectful.
7. This rule only applies to verbal insults.
8. The Sangha's harmony depends partly on observing respectful speech.
9. Insults directed at oneself also violate this rule.
10. Using gestures to insult is a minor offense under this rule.

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2. Matching Questions (10 Questions):

Match the concept with its definition or implication:

Concept	Definition
Omasavāda	Insult or abusive speech
Pācittiya Rule 2	Prohibits insulting fellow bhikkhus
Right Speech	Avoidance of harsh, false, and divisive speech
Unity of the Sangha	Key objective of this rule
Verbal Abuse	Example of an act violating this rule
Self-restraint	A virtue cultivated by adhering to this rule
Noble Eightfold Path	Includes principles guiding ethical speech
Confession	Required after committing this offense
Reflection	Essential for understanding and rectifying actions
Compassionate Speech	Preferred alternative to insults

3. Fill in the Blank Questions (10 Questions):

1. The term "omasavāda" refers to _____.
2. Insulting a fellow bhikkhu leads to a _____ offense.
3. Observing this rule supports _____ within the Sangha.
4. The Noble Eightfold Path emphasizes _____ in communication.
5. A bhikkhu must _____ after realizing they have insulted another.
6. Right Speech avoids falsehood, harshness, and _____.
7. The rule aims to cultivate mutual _____ among bhikkhus.
8. Using abusive words harms both the _____ and the listener.
9. Practicing _____ helps bhikkhus prevent insults.
10. _____ Insults disrupt the Sangha's _____.

4. Short Answer Questions (10 Questions):

1. Explain the ethical implications of insulting fellow bhikkhus.
2. How does observing this rule align with the principle of Right Speech?
3. Discuss the impact of verbal abuse on the unity of the Sangha.
4. What are the broader spiritual consequences of omasavāda?
5. Reflect on the role of self-restraint in maintaining respectful communication.

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6. How should a bhikkhu respond upon realizing they've violated this rule?
7. Why is it important to practice compassion in speech?
8. Describe a challenging scenario where this rule would need to be applied.
9. How does refraining from insults enhance personal mindfulness?
10. What role does confession play in resolving this offense?

5. Team Paper Presentation Titles (5 Titles):

1. "Fostering Harmony in the Sangha through Respectful Speech"
2. "Omasavāda and Its Impact on Spiritual Development"
3. "The Role of Right Speech in Preserving Sangha Unity"
4. "Ethical Discipline: Avoiding Insults in Monastic Life"
5. "Challenges and Solutions in Practicing Respectful Communication"

6. Additional Assessment Components

Reflection Prompts:

1. Reflect on an instance where you felt tempted to use harsh speech and how you managed it.
2. How does practicing compassionate speech transform your relationships within the Sangha?
3. Share a personal experience where observing this rule enhanced your mindfulness.

Quiz Questions (Multiple Choice):

1. Which of the following actions constitutes a violation of this rule?
 - a) Offering constructive criticism
 - b) Praising a fellow bhikkhu
 - c) Using harsh or abusive language
 - d) Remaining silent
2. What is the primary objective of Pācittiya Rule 2?
 - a) To regulate speech with laypeople
 - b) To ensure adherence to personal vows
 - c) To preserve harmony within the Sangha
 - d) To maintain social hierarchy

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7. Role-Playing Scenarios for Group Discussion

1. **Role Play on the Text:** Enact a scenario where a bhikkhu avoids harsh speech in a conflict.
 2. **Guiding a Candidate Through the Text:** Teach a novice the importance of respectful communication.
 3. **Explaining Related Sekkhiya Rules to a Newcomer:** Role-play guiding a peer on nuances of Right Speech.
 4. **Handling a Related Lesson:** Discuss strategies for addressing frustration without resorting to insults.
-

8. Reflective Questions (5)

1. What emotions often lead to violations of this rule, and how can they be managed?
 2. Reflect on the connection between compassion and respectful speech.
 3. How does this rule strengthen the Sangha's collective practice?
-

9. Essay Prompts (5)

1. "The Role of Ethical Speech in Buddhist Monasticism"
 2. "Omasavāda: Challenges and Spiritual Remedies"
 3. "Building Harmony in the Sangha through Nonviolent Communication"
 4. "Self-Restraint as a Path to Spiritual Maturity"
 5. "Applying the Principles of Right Speech in Daily Practice"
-

10. Interactive Group Project Ideas (10)

1. Create a decision tree for managing conflict while observing this rule.
 2. Develop a booklet of strategies to practice Right Speech.
 3. Host a storytelling session on the benefits of avoiding verbal abuse.
 4. Organize a debate on ethical dilemmas related to respectful communication.
 5. Conduct a workshop on enhancing self-restraint in speech.
-

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Reference Books for Further Study:

1. *The Book of Discipline* (Theravāda Vinaya Piṭaka), ISBN 9789552403444
2. *Right Speech: A Guide to Mindful Communication* by Bhikkhu Bodhi, ISBN 9789552403882
3. *Buddhist Monastic Code Vol. 1* by Thanissaro Bhikkhu, ISBN 9781928706186
4. *The Roots of Good and Evil* by Nyanaponika Thera, ISBN 9789552400989
5. *Ethics in Buddhism* by Ledi Sayadaw, ISBN 9789552403445
6. *The Dhammapada Commentary* by Buddhaghosa, ISBN 9789552400994
7. *Mindful Communication in the Sangha* by Bhikkhu Analayo, ISBN 9789552405787
8. *The Eightfold Path: A Buddhist Guide* by Bhikkhu Nyanamoli, ISBN 9789552403459
9. *The Discipline of the Sangha* by Piyadassi Thera, ISBN 9789552400023
10. *Living in Harmony: Buddhist Ethical Practices* by A.T. Ariyaratne, ISBN 9789552401297

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Education Officer: Bhikkhu Indasoma Siridantamahapalaka

Date: DD/MM/YY

Title of Chapter: Pācittiya Rule 3 – The Rule Against Creating Discord
Among Bhikkhus

(From Page No. 25 to Page No. 32)

Pre-Test Assessment (5 Questions)

1. What does the term "bhikkhupesūñña" mean in the context of Pācittiya Rule 3?
2. How does this rule promote harmony within the Sangha?
3. Describe an example of a situation that might lead to a violation of this rule.
4. What actions are recommended for a bhikkhu tempted to repeat divisive remarks?
5. How does refraining from divisive speech align with the Noble Eightfold Path?

Comprehensive Assessment

1. True or False Questions (10 Questions):

1. Deliberately creating discord among bhikkhus constitutes a pācittiya offense.
2. Repeating hostile remarks from one bhikkhu to another violates Pācittiya Rule 3.
3. This rule applies only to verbal actions, not written or non-verbal ones.
4. Maintaining harmony in the Sangha is one of the primary purposes of this rule.
5. A bhikkhu who realizes their speech has caused discord must confess it.
6. Discord caused unintentionally does not require rectification.
7. Observing this rule strengthens trust within the monastic community.
8. Discussing differences of opinion respectfully violates this rule.

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9. Gossip is a key behavior prohibited by this rule.
10. The principle of Right Speech helps bhikkhus adhere to this rule.

2. Matching Questions (10 Questions):

Match the concept with its definition or implication:

Concept	Definition
Bhikkhupesuñña	Creating discord among bhikkhus
Pācittiya Rule 3	Prohibits divisive speech within the Sangha
Right Speech	Avoidance of harmful, divisive, or false speech
Sangha Harmony	Central goal of this rule
Repetition of Hostile Remarks	Example of a divisive action
Unity	Outcome of adherence to this rule
Gossip	A common violation of this rule
Reflection	Helps bhikkhus understand and prevent violations
Confession	Required after committing a pācittiya offense
Ethical Restraint	Key virtue developed through this practice

3. Fill in the Blank Questions (10 Questions):

1. The term "bhikkhupesuñña" refers to _____.
2. Creating discord among bhikkhus leads to a _____ offense.
3. This rule supports _____ within the monastic community.
4. Observing this rule is aligned with the Noble _____ Path.
5. Repeating _____ remarks from one bhikkhu to another violates this rule.
6. A bhikkhu must _____ after realizing their actions caused discord.
7. Gossip and _____ speech are examples of violations.
8. Harmony within the Sangha builds _____ and mutual respect.
9. Practicing _____ helps prevent divisive behavior.
10. This rule highlights the importance of fostering _____ within the community.

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4. Short Answer Questions (10 Questions):

1. What is the spiritual significance of maintaining unity within the Sangha?
2. How does Pācittiya Rule 3 align with the principle of Right Speech?
3. Discuss the impact of divisive speech on the Sangha.
4. Why is gossip considered a violation of this rule?
5. Describe steps a bhikkhu can take to avoid repeating hostile remarks.
6. Reflect on the role of self-restraint in maintaining harmony.
7. What actions should a bhikkhu take upon realizing they've caused discord?
8. Explain the relationship between unity and the Sangha's spiritual progress.
9. Describe a scenario where this rule might be challenging to uphold.
10. How does this rule enhance trust within the monastic community?

5. Team Paper Presentation Titles (5 Titles):

1. "Fostering Unity in the Sangha: Insights from Pācittiya Rule 3"
2. "Bhikkhupesunña: The Dangers of Discord in Monastic Life"
3. "Right Speech as a Foundation for Sangha Harmony"
4. "The Role of Ethical Discipline in Maintaining Unity"
5. "Preventing Divisive Behavior: Challenges and Solutions"

6. Additional Assessment Components

Reflection Prompts:

1. Reflect on a situation where you observed or experienced discord in a group setting. How was it resolved?
2. How does practicing non-divisive speech impact your mindfulness and relationships?
3. Share an instance where observing this rule deepened your sense of community.

Quiz Questions (Multiple Choice):

1. Which action is prohibited under Pācittiya Rule 3?
 - a) Sharing positive news
 - b) Repeating hostile remarks

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

- c) Offering constructive criticism
 - d) Expressing gratitude
2. What is the primary objective of this rule?
- a) To manage lay relationships
 - b) To prevent hostility in the Sangha
 - c) To maintain doctrinal purity
 - d) To ensure ritual compliance
-

7. Role-Playing Scenarios for Group Discussion

1. **Role Play on the Text:** Enact a situation where a bhikkhu encounters divisive speech and resolves it harmoniously.
 2. **Guiding a Candidate Through the Text:** Teach a novice the importance of fostering unity within the Sangha.
 3. **Explaining Related Sekkhiya Rules to a Newcomer:** Role-play explaining the dangers of divisive actions.
 4. **Handling a Related Lesson:** Discuss how to navigate gossip without violating this rule.
-

8. Reflective Questions (5)

1. How do emotions like anger or jealousy contribute to violations of this rule?
 2. Reflect on how observing this rule promotes personal and communal peace.
 3. How can mindfulness prevent divisive behavior in group interactions?
-

9. Essay Prompts (5)

1. "Bhikkhupesunña: Challenges and Ethical Solutions in Monastic Practice"
2. "The Role of Sangha Harmony in Spiritual Development"
3. "Right Speech: A Key to Preventing Discord"
4. "Cultivating Unity in Monastic Communities: Lessons from Pācittiya Rule 3"
5. "Overcoming Challenges in Avoiding Divisive Speech"

10. Interactive Group Project Ideas (10)

1. Create a guidebook on maintaining harmony and avoiding divisive actions in the Sangha.
 2. Develop a decision tree for handling scenarios involving potential discord.
 3. Host a storytelling session on the benefits of non-divisive communication.
 4. Organize a workshop on strategies for preventing gossip.
 5. Conduct a group meditation focused on fostering unity and mindfulness in speech.
-

Reference Books for Further Study:

1. *The Book of Discipline* (Theravāda Vinaya Piṭaka), ISBN 9789552403444
2. *Right Speech: A Guide to Mindful Communication* by Bhikkhu Bodhi, ISBN 9789552403882
3. *Buddhist Monastic Code Vol. 1* by Thanissaro Bhikkhu, ISBN 9781928706186
4. *Ethics in Buddhism* by Ledi Sayadaw, ISBN 9789552403445
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Education Officer: Bhikkhu Indasoma Siridantamahapalaka

Date: DD/MM/YY

Title of Chapter: Pācittiya Rule 4 – The Rule Against Reciting Pāli
Dhamma Texts with Laypersons
(From Page No. 33 to Page No. 40)

Pre-Test Assessment (5 Questions)

1. What does Pācittiya Rule 4 prohibit, and why is it important?
 2. Who are the specific groups that bhikkhus should avoid reciting Pāli texts with?
 3. What is the underlying purpose of this rule in preserving the Dhamma?
 4. Discuss an exception, if any, to this rule.
 5. How does this rule reflect the responsibility of bhikkhus in maintaining the integrity of the Tipiṭaka?
-

Comprehensive Assessment

1. True or False Questions (10 Questions):

1. Bhikkhus are allowed to recite Pāli texts with laypeople in informal settings.
2. Reciting Pāli texts with sāmaṇeras (novices) is permitted under this rule.
3. This rule aims to preserve the sanctity and proper understanding of the Dhamma.
4. Violating this rule constitutes a pācittiya offense.
5. Sharing vernacular translations of Pāli texts with laypeople is a violation.
6. The rule prohibits reciting Tipiṭaka texts, even in parts, with laypersons.
7. Bhikkhus are required to decline requests to recite Pāli texts with non-ordained individuals.

Bhikkhu Indasoma Siridantamahapalaka

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8. Laypeople can join Pāli chanting sessions with bhikkhus if they remain silent.
9. This rule ensures that the Dhamma is conveyed accurately and respectfully.
10. Confession is required if a bhikkhu recites Pāli texts with laypersons.

2. Matching Questions (10 Questions):

Match the concept with its definition or implication:

Concept	Definition
Pācittiya Rule 4	Prohibits reciting Pāli Dhamma texts with laypersons
Tipiṭaka	Sacred Pāli scriptures in Buddhist teachings
Sāmaṇeras	Novice monks
Bhikkhunīs	Fully ordained nuns
Preserving Dhamma	Central purpose of this rule
Recitation	Applies to Pāli texts, not vernacular translations
Prohibition	
Confession	Required for violation of this rule
Integrity	Key value protected by this rule
Laypersons	Group excluded from Pāli recitation
Ethical Boundary	Protects the sanctity of sacred teachings

3. Fill in the Blank Questions (10 Questions):

1. Pācittiya Rule 4 prohibits bhikkhus from reciting _____ texts with laypersons.
2. The rule emphasizes preserving the sanctity of the _____.
3. This rule applies to reciting texts from the _____ and its commentaries.
4. Bhikkhus must avoid recitation with laypersons, sāmaṇeras, and _____.
5. A bhikkhu who violates this rule incurs a _____ offense.
6. Reciting Pāli texts with other _____ is permissible.
7. The purpose of this rule is to ensure proper _____ of the Dhamma.

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8. Lay followers can listen to the Dhamma recited in _____, not Pāli.
9. Observing this rule fosters _____ for sacred teachings.
10. _____ Confession for violating this rule should be made to another _____.

4. Short Answer Questions (10 Questions):

1. Explain why bhikkhus are prohibited from reciting Pāli texts with laypersons.
2. How does this rule contribute to the preservation of the Dhamma's sanctity?
3. Describe the groups excluded from recitation under Pācittiya Rule 4.
4. What are the spiritual and ethical reasons for adhering to this rule?
5. How should a bhikkhu respond to a layperson requesting a Pāli recitation?
6. Discuss the role of this rule in preventing misinterpretation of the Dhamma.
7. What steps must a bhikkhu take after violating this rule?
8. How does this rule reflect the broader principles of monastic discipline?
9. Describe a practical scenario where this rule would need to be applied.
10. How does observing this rule strengthen a bhikkhu's mindfulness and respect for the Tipiṭaka?

5. Team Paper Presentation Titles (5 Titles):

1. "Preserving the Sanctity of the Dhamma: Insights into Pācittiya Rule 4"
2. "Ethical Boundaries in Recitation: The Role of Pācittiya Rule 4"
3. "Fostering Reverence for Sacred Teachings through Monastic Discipline"
4. "Challenges in Maintaining the Integrity of the Tipiṭaka"
5. "Bhikkhu Responsibilities in Upholding the Dhamma's Authenticity"

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6. Additional Assessment Components

Reflection Prompts:

1. Reflect on the significance of maintaining ethical boundaries in recitation.
2. How does this rule enhance a bhikkhu's sense of responsibility towards the Dhamma?
3. Share an experience where adherence to this rule influenced your understanding of respect for tradition.

Quiz Questions (Multiple Choice):

1. What is the primary purpose of Pācittiya Rule 4?
 - a) To regulate teaching methods
 - b) To prevent misinterpretation of Pāli texts
 - c) To promote lay education
 - d) To encourage open recitation practices
2. Which group is excluded from recitation according to this rule?
 - a) Bhikkhunīs
 - b) Novices
 - c) Laypeople
 - d) All of the above

7. Role-Playing Scenarios for Group Discussion

1. **Role Play on the Text:** Act out a scenario where a bhikkhu tactfully declines a layperson's request for Pāli recitation.
 2. **Guiding a Candidate Through the Text:** Teach a novice the importance of preserving the sanctity of the Tipiṭaka.
 3. **Explaining Related Sekkhiya Rules to a Newcomer:** Role-play clarifying the ethical reasoning behind this rule.
 4. **Handling a Related Lesson:** Discuss how to navigate situations where lay followers insist on hearing Pāli recitations.
-

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8. Reflective Questions (5)

1. How does this rule reflect the balance between preserving tradition and teaching lay followers?
 2. Reflect on the challenges of adhering to this rule in modern contexts.
 3. How can bhikkhus tactfully explain this rule to lay supporters?
-

9. Essay Prompts (5)

1. "The Role of Ethical Discipline in Preserving the Dhamma's Authenticity"
 2. "Challenges and Solutions in Observing Pācittiya Rule 4"
 3. "Fostering Reverence for Sacred Teachings through Ethical Recitation Practices"
 4. "The Impact of Pācittiya Rule 4 on Monastic Responsibilities"
 5. "Maintaining the Integrity of the Tipiṭaka: Lessons from the Vinaya"
-

10. Interactive Group Project Ideas (10)

1. Develop a booklet on the ethical boundaries of recitation for bhikkhus.
 2. Create a flowchart depicting permissible and impermissible recitation scenarios.
 3. Organize a role-playing workshop on preserving the sanctity of the Tipiṭaka.
 4. Host a storytelling session on historical examples of preserving the Dhamma.
 5. Design a decision tree to guide bhikkhus in navigating complex recitation requests.
-

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1. *The Book of Discipline* (Theravāda Vinaya Piṭaka), ISBN 9789552403444
2. *Right Speech: A Guide to Mindful Communication* by Bhikkhu Bodhi, ISBN 9789552403882
3. *Buddhist Monastic Code Vol. 1* by Thanissaro Bhikkhu, ISBN 9781928706186
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Education Officer: Bhikkhu Indasoma Siridantamahapalaka

Date: DD/MM/YY

Title of Chapter: Pācittiya Rule 5 – The Rule Against Spending the Night with Laypersons

(From Page No. 41 to Page No. 48)

Pre-Test Assessment (5 Questions)

1. What does Pācittiya Rule 5 prohibit, and why is it important?
2. How long can a bhikkhu stay under the same roof as a layperson before violating this rule?
3. Discuss the consequences of spending extended time with laypeople on monastic discipline.
4. Why does this rule emphasize the separation of laypersons and bhikkhus?
5. What steps should a bhikkhu take to ensure compliance with this rule?

Comprehensive Assessment

1. True or False Questions (10 Questions):

1. Spending one night with a layperson constitutes a violation of Pācittiya Rule 5.
2. A bhikkhu commits an offense if he spends more than three consecutive nights with a layperson.
3. This rule applies only to male laypersons and not women.
4. Bhikkhus are allowed to stay in a layperson's house indefinitely during emergencies.
5. The rule helps maintain the integrity of the Sangha.
6. A violation occurs if a bhikkhu lies down at dawn on the fourth night under the same roof as a layperson.
7. Observing this rule reduces misunderstandings between laypeople and bhikkhus.

Bhikkhu Indasoma Siridantamahapalaka

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8. Bhikkhus are permitted to share rooms with sāmaṇeras (novices) under this rule.
9. Physical separation from laypeople supports monastic discipline.
10. Confession is necessary if a bhikkhu violates this rule.

2. Matching Questions (10 Questions):

Match the concept with its definition or implication:

Concept	Definition
Pācittiya Rule 5	Prohibits extended stays under the same roof with laypersons
Three-Night Rule	Maximum allowable consecutive nights with laypeople
Sāmaṇera	Novice monk included under this rule's conditions
Physical Separation	Key requirement to avoid misunderstandings
Ethical Boundary	Promotes the integrity of the Sangha
Dukkata	Lesser offense for lying in a separate room within the same house
Confession	Required for violating this rule
Integrity	Core value upheld by this rule
Trust of the Lay Community	Strengthened by observing this rule
Dawn on the Fourth Night	Marks the violation point under this rule

3. Fill in the Blank Questions (10 Questions):

1. A bhikkhu must not stay more than _____ nights under the same roof as a layperson.
2. Lying down at _____ on the fourth night constitutes a violation.
3. This rule supports the _____ and integrity of the Sangha.
4. Physical separation from laypeople ensures the _____ of monastic discipline.
5. Violating this rule requires _____.
6. Bhikkhus must avoid shared _____ with laypersons for extended periods.

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7. Observing this rule reduces potential _____ with the lay community.
8. This rule applies to interactions with laypersons and _____.
9. Spending the night in separate _____ within the same house incurs a lesser offense.
10. The _____ of this rule fosters trust between monastics and laypeople.

4. Short Answer Questions (10 Questions):

1. Explain the purpose of Pācittiya Rule 5 in maintaining monastic discipline.
2. How does this rule protect the integrity of the Sangha?
3. What is the significance of the three-night limit set by this rule?
4. Describe a scenario where a bhikkhu might need to find alternative accommodations.
5. How does physical separation from laypeople support mindfulness and discipline?
6. What steps should a bhikkhu take to ensure compliance with this rule during travel?
7. How does observing this rule foster trust with the lay community?
8. What actions should a bhikkhu take if they unintentionally violate this rule?
9. Describe the difference between a pācittiya offense and a dukkata offense in this context.
10. How does this rule reflect the broader principles of the Vinaya?

5. Team Paper Presentation Titles (5 Titles):

1. "Maintaining Ethical Boundaries: Insights from Pācittiya Rule 5"
 2. "The Importance of Physical Separation in Monastic Discipline"
 3. "Challenges and Solutions in Upholding the Three-Night Rule"
 4. "Building Trust Through Ethical Conduct: The Role of Pācittiya Rule 5"
 5. "Preserving Sangha Integrity: Lessons from the Vinaya"
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6. Additional Assessment Components

Reflection Prompts:

1. Reflect on a personal experience where adhering to physical boundaries enhanced your discipline.
2. How does maintaining separation from laypeople impact your spiritual practice?
3. Share a challenge you've faced in observing this rule and how you overcame it.

Quiz Questions (Multiple Choice):

1. What is the maximum number of nights a bhikkhu can spend with laypersons under the same roof?
 - a) One night
 - b) Two nights
 - c) Three nights
 - d) Four nights
2. What action constitutes a violation of this rule?
 - a) Staying in separate rooms within the same house
 - b) Spending more than three nights under the same roof
 - c) Staying with other bhikkhus for a week
 - d) Visiting a layperson's home during the day

7. Role-Playing Scenarios for Group Discussion

1. **Role Play on the Text:** Act out a situation where a bhikkhu explains the three-night rule to a lay supporter.
 2. **Guiding a Candidate Through the Text:** Teach a novice the ethical significance of this rule.
 3. **Explaining Related Sekkhiya Rules to a Newcomer:** Discuss the importance of physical boundaries in monastic life.
 4. **Handling a Related Lesson:** Explore strategies for finding alternative accommodations during travel.
-

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8. Reflective Questions (5)

1. How does observing this rule enhance mindfulness in everyday interactions with laypeople?
 2. Reflect on the connection between ethical boundaries and spiritual growth.
 3. How can this rule be upheld in modern monastic practice?
-

9. Essay Prompts (5)

1. "The Role of Physical Boundaries in Maintaining Monastic Discipline"
 2. "Challenges and Ethical Solutions in Observing Pācittiya Rule 5"
 3. "Trust and Integrity: The Impact of Ethical Boundaries on Sangha-Lay Relations"
 4. "Adapting the Three-Night Rule in Contemporary Contexts"
 5. "Fostering Discipline Through Observance of Vinaya Rules"
-

10. Interactive Group Project Ideas (10)

1. Develop a guidebook on maintaining physical boundaries in various scenarios.
 2. Create a flowchart illustrating permissible and impermissible accommodations.
 3. Host a workshop on effective communication with laypeople regarding this rule.
 4. Role-play scenarios addressing common challenges in observing the three-night rule.
 5. Design a decision tree for navigating complex accommodation situations.
-

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Reference Books for Further Study:

1. *The Book of Discipline* (Theravāda Vinaya Piṭaka), ISBN 9789552403444
2. *Ethics in Buddhism* by Ledi Sayadaw, ISBN 9789552403445
3. *Right Speech: A Guide to Mindful Communication* by Bhikkhu Bodhi, ISBN 9789552403882
4. *Buddhist Monastic Code Vol. 1* by Thanissaro Bhikkhu, ISBN 9781928706186
5. *The Roots of Good and Evil* by Nyanaponika Thera, ISBN 9789552400989
6. *Living in Harmony: Buddhist Ethical Practices* by A.T. Ariyaratne, ISBN 9789552401297
7. *The Eightfold Path: A Buddhist Guide* by Bhikkhu Nyanamoli, ISBN 9789552403459
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10. *The Dhammapada Commentary* by Buddhaghosa, ISBN 9789552400994

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Education Officer: Bhikkhu Indasoma Siridantamahapalaka

Date: DD/MM/YY

Title of Chapter: Pācittiya Rule 6 – The Rule Against Lying Down in a Building with a Woman
(From Page No. 49 to Page No. 56)

Pre-Test Assessment (5 Questions)

1. What does Pācittiya Rule 6 prohibit?
 2. Why is it important for bhikkhus to avoid lying down in the same building with a woman?
 3. What circumstances lead to a violation of this rule?
 4. How does this rule help maintain the integrity of monastic discipline?
 5. What are the exceptions, if any, to this rule?
-

Comprehensive Assessment

1. True or False Questions (10 Questions):

1. A bhikkhu violates this rule if he lies down in a building where there is at least one woman.
2. The rule only applies if both the bhikkhu and the woman are lying down.
3. This rule is meant to avoid misunderstandings and maintain the trust of the community.
4. Lying down in a separate room within the same building incurs a pācittiya offense.
5. Observing this rule reduces distractions and promotes mindfulness in monastic life.
6. If a woman is merely sitting or standing, the rule is not violated.
7. Violating this rule requires immediate confession.
8. This rule only applies to ordained bhikkhus and not sāmaṇeras.
9. Physical boundaries with women are crucial for upholding the Sangha's integrity.

Bhikkhu Indasoma Siridantamahapalaka

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10. Sharing a roof with separate walls constitutes a dukkata offense, not a pācittiya.

2. Matching Questions (10 Questions):

Match the concept with its definition or implication:

Concept	Definition
Pācittiya Rule 6	Prohibits lying down in a building with a woman
Physical Boundaries	Key requirement for maintaining discipline
Dukkata	Lesser offense for lying in a separate room
Pācittiya Offense	Requires confession for lying under the same roof
Trust of the Community	Strengthened by observing this rule
Integrity	Core value protected by this rule
Mutual Respect	Outcome of adherence to physical boundaries
Lying Down	Defined as resting with the head supported
Confession	Necessary after violating this rule
Ethical Boundary	Prevents misunderstandings and distractions

3. Fill in the Blank Questions (10 Questions):

1. Pācittiya Rule 6 prohibits bhikkhus from lying down in a building where there is a _____.
2. A bhikkhu commits a _____ offense if he lies down under the same roof and walls as a woman.
3. If the woman is sitting or standing, the offense is not _____.
4. This rule emphasizes maintaining physical _____ to prevent misunderstandings.
5. Observing this rule protects the _____ of the Sangha.
6. Lying down with the head _____ constitutes a violation of this rule.
7. A lesser offense, called _____, occurs when lying down in a separate room under the same roof.
8. Confession to another bhikkhu is required to resolve a _____ offense.
9. This rule reflects the importance of fostering mutual _____.
10. Physical boundaries with women enhance a bhikkhu's _____.

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4. Short Answer Questions (10 Questions):

1. What are the ethical and practical reasons for observing Pācittiya Rule 6?
2. How does this rule contribute to maintaining the trust of the lay community?
3. Describe the difference between a pācittiya offense and a dukkata offense under this rule.
4. What steps can a bhikkhu take to avoid violating this rule in shared accommodations?
5. How does adherence to this rule support mindfulness and self-discipline?
6. Reflect on the importance of physical boundaries in monastic discipline.
7. What actions should a bhikkhu take after violating this rule?
8. How does this rule reflect the broader principles of the Vinaya?
9. Describe a challenging scenario where this rule would need to be applied.
10. How does maintaining physical boundaries with women enhance a bhikkhu's spiritual practice?

5. Team Paper Presentation Titles (5 Titles):

1. "Preserving Integrity: The Role of Pācittiya Rule 6 in Monastic Discipline"
 2. "Physical Boundaries and the Trust of the Lay Community"
 3. "Challenges and Ethical Solutions in Observing Pācittiya Rule 6"
 4. "Building Mutual Respect Through Ethical Conduct"
 5. "The Importance of Physical Boundaries in Monastic Practice"
-

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6. Additional Assessment Components

Reflection Prompts:

1. Reflect on a situation where maintaining physical boundaries deepened your mindfulness.
2. How does observing this rule influence your relationships within the Sangha and the lay community?
3. Share a challenge you've faced in upholding this rule and how you addressed it.

Quiz Questions (Multiple Choice):

1. What constitutes a violation of Pācittiya Rule 6?
 - a) Sitting in a room with a woman
 - b) Lying down in the same building as a woman
 - c) Sharing a meal with a woman
 - d) Reciting Dhamma with a woman
2. What is the purpose of Pācittiya Rule 6?
 - a) To encourage lay participation in monastic life
 - b) To maintain physical and ethical boundaries
 - c) To facilitate community interactions
 - d) To promote shared living arrangements

7. Role-Playing Scenarios for Group Discussion

1. **Role Play on the Text:** Act out a scenario where a bhikkhu respectfully explains the need for separate sleeping arrangements.
 2. **Guiding a Candidate Through the Text:** Teach a novice the ethical reasoning behind this rule.
 3. **Explaining Related Sekkhiya Rules to a Newcomer:** Discuss the broader importance of physical boundaries.
 4. **Handling a Related Lesson:** Explore strategies for navigating shared accommodations while observing this rule.
-

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

8. Reflective Questions (5)

1. How does observing this rule enhance mindfulness in your daily practice?
 2. Reflect on the connection between physical boundaries and spiritual growth.
 3. How can a bhikkhu tactfully explain this rule to lay supporters?
-

9. Essay Prompts (5)

1. "The Role of Physical Boundaries in Upholding Monastic Discipline"
 2. "Challenges and Ethical Solutions in Observing Pācittiya Rule 6"
 3. "Trust and Integrity: The Impact of Physical Boundaries on Sangha-Lay Relations"
 4. "Adapting Pācittiya Rule 6 in Modern Monastic Practice"
 5. "Fostering Mutual Respect Through Adherence to Vinaya Rules"
-

10. Interactive Group Project Ideas (10)

1. Develop a guidebook on ethical boundaries for bhikkhus in shared accommodations.
 2. Create a decision tree for handling situations involving women in shared spaces.
 3. Host a role-playing workshop to practice respectful communication about physical boundaries.
 4. Design a flowchart illustrating the difference between pācittiya and dukkata offenses.
 5. Organize a storytelling session on the benefits of maintaining ethical boundaries in monastic life.
-

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Education Officer: Bhikkhu Indasoma Siridantamahapalaka

Date: DD/MM/YY

Title of Chapter: Pācittiya Rule 7 – The Rule Against Teaching Dhamma to Women in Pāli Beyond Six Words
(From Page No. 57 to Page No. 64)

Pre-Test Assessment (5 Questions)

1. What does Pācittiya Rule 7 prohibit?
 2. Why is there a limitation on teaching Dhamma to women in Pāli beyond six words?
 3. How does this rule align with the preservation of the Dhamma?
 4. What steps should a bhikkhu take if asked to teach a woman in Pāli?
 5. How does this rule reflect the ethical responsibilities of bhikkhus as teachers?
-

Comprehensive Assessment

1. True or False Questions (10 Questions):

1. Bhikkhus can teach women the Dhamma in Pāli if the teachings are limited to six words or fewer.
2. Reciting Dhamma to a woman in a vernacular language does not violate this rule.
3. This rule ensures that the Dhamma is transmitted accurately and without misunderstanding.
4. Teaching a group of women in Pāli beyond six words violates this rule.
5. A bhikkhu must refuse to teach Dhamma in Pāli to women under all circumstances.
6. This rule applies to individual women and not groups.
7. Violating this rule constitutes a pācittiya offense.
8. Bhikkhus are encouraged to use translated texts when teaching women.

Bhikkhu Indasoma Siridantamahapalaka

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

9. The rule aims to maintain respect for the traditional transmission of the Dhamma.

10. Confession is required if a bhikkhu violates this rule.

2. Matching Questions (10 Questions):

Match the concept with its definition or implication:

Concept	Definition
Pācittiya Rule 7	Limits teaching Dhamma in Pāli to women beyond six words
Six-Word Limit	Restriction placed to avoid misunderstandings
Pali	The sacred language of the Tipiṭaka
Ethical Responsibility	Ensuring proper transmission of the Dhamma
Preservation of Dhamma	Central purpose of this rule
Confession	Required for violating this rule
Accurate Transmission	Key value protected by observing this rule
Vernacular Teaching	Permitted alternative for conveying the Dhamma
Respect for Tradition	Outcome of adherence to this rule
Laywomen	Group specifically addressed by this rule

3. Fill in the Blank Questions (10 Questions):

1. Pācittiya Rule 7 prohibits bhikkhus from teaching _____ to women beyond six words.
2. This rule emphasizes the accurate _____ of the Dhamma.
3. Bhikkhus can use _____ languages to teach Dhamma to women.
4. Violating this rule incurs a _____ offense.
5. Teaching Dhamma in _____ is a sacred responsibility.
6. The six-word limit helps prevent _____ and misinterpretation.
7. Respect for _____ is a core value reflected in this rule.
8. Confession to another _____ is required after violating this rule.
9. This rule helps ensure the _____ of the monastic community.
10. Bhikkhus must maintain ethical _____ when transmitting the Dhamma.

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

4. Short Answer Questions (10 Questions):

1. Explain the rationale behind the six-word limit in teaching Pāli to women.
2. How does this rule contribute to the preservation of the Dhamma?
3. Describe a situation where this rule would be applicable.
4. What steps should a bhikkhu take to respectfully decline teaching Dhamma in Pāli to women?
5. How does observing this rule support the integrity of the monastic community?
6. What actions should a bhikkhu take after violating this rule?
7. Reflect on the challenges of teaching the Dhamma while adhering to this rule.
8. How does this rule align with the broader principles of monastic discipline?
9. Discuss the importance of maintaining respect for tradition when teaching the Dhamma.
10. What are the benefits of teaching Dhamma in vernacular languages?

5. Team Paper Presentation Titles (5 Titles):

1. "Preserving the Dhamma: Insights from Pācittiya Rule 7"
 2. "Ethical Responsibilities in Teaching Dhamma to Women"
 3. "Challenges and Solutions in Transmitting the Dhamma Respectfully"
 4. "Maintaining Tradition: The Role of Pāli in the Sangha"
 5. "Teaching Dhamma in Modern Contexts: Balancing Respect and Accessibility"
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MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

6. Additional Assessment Components

Reflection Prompts:

1. Reflect on how this rule influences your role as a teacher of the Dhamma.
2. How does maintaining the six-word limit impact your interactions with laywomen?
3. Share a personal experience where adherence to this rule guided your actions.

Quiz Questions (Multiple Choice):

1. What does Pācittiya Rule 7 prohibit?
 - a) Teaching Dhamma to women
 - b) Teaching Dhamma to women in Pāli beyond six words
 - c) Teaching the Tipiṭaka to bhikkhunīs
 - d) Teaching the Dhamma in vernacular languages
2. What is the primary purpose of this rule?
 - a) To restrict access to the Dhamma
 - b) To preserve the integrity of Dhamma transmission
 - c) To simplify teaching practices
 - d) To encourage laywomen to learn Pāli

7. Role-Playing Scenarios for Group Discussion

1. **Role Play on the Text:** Enact a situation where a bhikkhu respectfully declines to teach Dhamma in Pāli beyond six words.
 2. **Guiding a Candidate Through the Text:** Teach a novice the importance of preserving Dhamma integrity through this rule.
 3. **Explaining Related Sekkhiya Rules to a Newcomer:** Role-play explaining the ethical rationale behind this rule.
 4. **Handling a Related Lesson:** Discuss ways to effectively teach the Dhamma in vernacular languages while observing this rule.
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MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

8. Reflective Questions (5)

1. How does this rule reflect the balance between tradition and accessibility in teaching the Dhamma?
 2. Reflect on the importance of clear communication when teaching laywomen.
 3. How can this rule be observed effectively in modern contexts?
-

9. Essay Prompts (5)

1. "The Role of Pāli in Preserving the Dhamma's Integrity"
 2. "Challenges and Ethical Considerations in Teaching Dhamma to Women"
 3. "Balancing Tradition and Accessibility in Modern Dhamma Teaching"
 4. "Respect for the Sacred: Observing Pācittiya Rule 7"
 5. "Adapting Monastic Rules for Contemporary Teaching Practices"
-

10. Interactive Group Project Ideas (10)

1. Develop a guidebook on teaching the Dhamma while observing ethical boundaries.
 2. Create a flowchart illustrating permissible and impermissible teaching scenarios under this rule.
 3. Host a workshop on effective vernacular teaching methods.
 4. Design role-playing exercises to practice adherence to this rule.
 5. Organize a storytelling session on the challenges and benefits of maintaining ethical teaching practices.
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MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Reference Books for Further Study:

1. *The Book of Discipline* (Theravāda Vinaya Piṭaka), ISBN 9789552403444
2. *Right Speech: A Guide to Mindful Communication* by Bhikkhu Bodhi, ISBN 9789552403882
3. *Buddhist Monastic Code Vol. 1* by Thanissaro Bhikkhu, ISBN 9781928706186
4. *Living in Harmony: Buddhist Ethical Practices* by A.T. Ariyaratne, ISBN 9789552401297
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8. *The Roots of Good and Evil* by Nyanaponika Thera, ISBN 9789552400989
9. *The Dhammapada Commentary* by Buddhaghosa, ISBN 9789552400994
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MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

The Hswagata Academy

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Education Officer: Bhikkhu Indasoma Siridantamahapalaka

Date: DD/MM/YY

Title of Chapter: Pācittiya Rule 8 – The Rule Against Offering Dhamma Teaching to Those Disrespectful Toward the Sangha
(From Page No. 65 to Page No. 72)

Pre-Test Assessment (5 Questions)

1. What is prohibited under Pācittiya Rule 8?
 2. Why is it important for bhikkhus to assess the respectfulness of individuals before teaching the Dhamma?
 3. How does this rule safeguard the Sangha's dignity?
 4. Describe a situation where this rule might apply.
 5. What actions should a bhikkhu take when encountering disrespectful behavior toward the Sangha?
-

Comprehensive Assessment

1. True or False Questions (10 Questions):

1. A bhikkhu violates Pācittiya Rule 8 by teaching Dhamma to someone who openly disrespects the Sangha.
2. This rule applies only to laypeople, not fellow monastics.
3. A bhikkhu can offer teachings to a disrespectful individual if they later apologize.
4. Teaching Dhamma to someone mocking the Sangha constitutes a pācittiya offense.
5. This rule is intended to protect the sanctity of the Dhamma and the Sangha.
6. Bhikkhus are permitted to give indirect guidance to disrespectful individuals through written texts.
7. This rule emphasizes the importance of mutual respect in the teacher-student relationship.
8. Offering teachings in informal settings bypasses this rule.
9. A bhikkhu must confess a violation of this rule to another monastic.

Bhikkhu Indasoma Siridantamahapalaka

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

10. Observing this rule promotes trust and reverence for the Sangha.

2. Matching Questions (10 Questions):

Match the concept with its definition or implication:

Concept	Definition
Pācittiya Rule 8	Prohibits teaching Dhamma to disrespectful individuals
Disrespectful Behavior	Mocking or demeaning the Sangha
Sangha Integrity	Central value protected by this rule
Pācittiya Offense	Consequence of teaching Dhamma to those mocking the Sangha
Mutual Respect	Foundation for the teacher-student relationship
Trust	Strengthened by observing this rule
Confession	Required for violating this rule
Verbal Teachings	Specifically addressed by this rule
Ethical Responsibility	Ensures the sanctity of the Dhamma
Guidance	Can be offered indirectly to maintain decorum

3. Fill in the Blank Questions (10 Questions):

1. Pācittiya Rule 8 prohibits teaching Dhamma to individuals who show _____ toward the Sangha.
2. A bhikkhu commits a _____ offense if he teaches a disrespectful individual.
3. This rule emphasizes the importance of preserving the _____ of the Dhamma.
4. Respect for the _____ is a key value protected by this rule.
5. Disrespectful behavior may include mocking, criticizing, or _____ the Sangha.
6. A bhikkhu must _____ any violation of this rule to another monastic.
7. Observing this rule fosters _____ between the Sangha and the community.

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

8. Teachings must be offered to individuals who demonstrate _____ and openness.
9. This rule reflects the ethical responsibility of bhikkhus to uphold the Dhamma's _____.
10. _____ Indirect _____ can be a method to address the needs of disrespectful individuals without direct teaching.

4. Short Answer Questions (10 Questions):

1. Why does Pācittiya Rule 8 prohibit teaching Dhamma to disrespectful individuals?
2. How does this rule help maintain the dignity of the Sangha?
3. Describe a practical scenario where a bhikkhu would need to enforce this rule.
4. What steps should a bhikkhu take if someone disrespectful seeks Dhamma teachings?
5. How does this rule contribute to fostering mutual respect within the community?
6. What are the ethical responsibilities of bhikkhus when teaching Dhamma?
7. How should a bhikkhu handle disrespectful behavior without violating this rule?
8. Reflect on the broader implications of this rule for preserving the Dhamma.
9. How can a bhikkhu encourage respectful behavior toward the Sangha?
10. _____ What are the spiritual benefits of adhering to this rule?

5. Team Paper Presentation Titles (5 Titles):

1. "Preserving the Dignity of the Sangha: Understanding Pācittiya Rule 8"
2. "Mutual Respect in Dhamma Teaching: Ethical Boundaries for Bhikkhus"
3. "Safeguarding the Dhamma: Lessons from Pācittiya Rule 8"
4. "Challenges in Teaching the Disrespectful: Ethical and Practical Solutions"

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

5. "Building Trust Through Respect: Upholding the Integrity of the Sangha"
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6. Additional Assessment Components

Reflection Prompts:

1. Reflect on how this rule shapes your interactions with the lay community.
2. How does observing this rule influence your role as a representative of the Sangha?
3. Share an experience where adherence to this rule maintained the Sangha's dignity.

Quiz Questions (Multiple Choice):

1. What does Pācittiya Rule 8 prohibit?
 - a) Teaching Dhamma to laypeople
 - b) Teaching Dhamma to disrespectful individuals
 - c) Teaching Dhamma to bhikkhunīs
 - d) Teaching Dhamma without using Pāli
 2. What is the primary purpose of this rule?
 - a) To restrict access to the Dhamma
 - b) To preserve the dignity of the Sangha
 - c) To discourage criticism of the Sangha
 - d) To ensure laypeople learn Pāli
-

7. Role-Playing Scenarios for Group Discussion

1. **Role Play on the Text:** Enact a situation where a bhikkhu respectfully declines teaching Dhamma to a disrespectful individual.
 2. **Guiding a Candidate Through the Text:** Teach a novice how to recognize and address disrespectful behavior.
 3. **Explaining Related Sekkhiya Rules to a Newcomer:** Discuss the importance of preserving the dignity of the Sangha.
 4. **Handling a Related Lesson:** Explore methods for encouraging respectful behavior while observing this rule.
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MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

8. Reflective Questions (5)

1. How does this rule enhance the integrity of the Sangha's teaching practices?
 2. Reflect on the importance of mutual respect in teacher-student relationships.
 3. How can this rule be observed in modern contexts where disrespectful behavior may be subtle?
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9. Essay Prompts (5)

1. "The Role of Mutual Respect in Dhamma Teaching"
 2. "Challenges and Ethical Solutions in Observing Pācittiya Rule 8"
 3. "Upholding the Dignity of the Sangha: Lessons from the Vinaya"
 4. "Fostering Respectful Relationships in Dhamma Teaching"
 5. "Adapting Pācittiya Rule 8 for Contemporary Practice"
-

10. Interactive Group Project Ideas (10)

1. Develop a guidebook on managing disrespectful behavior while observing ethical boundaries.
 2. Create a decision tree for bhikkhus to navigate situations involving disrespectful individuals.
 3. Host a workshop on fostering mutual respect in teacher-student relationships.
 4. Design role-playing exercises to practice adherence to this rule.
 5. Organize a storytelling session on the importance of Sangha dignity in Dhamma teaching.
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Reference Books for Further Study:

1. *The Book of Discipline* (Theravāda Vinaya Piṭaka), ISBN 9789552403444
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MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

The Hswagata Academy

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Education Officer: Bhikkhu Indasoma Siridantamahapalaka

Date: DD/MM/YY

Title of Chapter: Pācittiya Rule 9 – The Rule Against Giving Unsolicited Dhamma Teachings to Laypeople
(From Page No. 73 to Page No. 80)

Pre-Test Assessment (5 Questions)

1. What does Pācittiya Rule 9 prohibit?
 2. Why is it important for bhikkhus to wait for a request before teaching Dhamma to laypeople?
 3. Describe a situation where giving unsolicited Dhamma teachings could be problematic.
 4. How does this rule help preserve the respect for the Dhamma?
 5. What are the exceptions, if any, to this rule?
-

Comprehensive Assessment

1. True or False Questions (10 Questions):

1. Bhikkhus are required to wait for a layperson's request before teaching the Dhamma.
2. Violating this rule constitutes a pācittiya offense.
3. Giving Dhamma teachings to a group of laypeople without a formal request violates this rule.
4. This rule applies only to verbal teachings and not to written materials.
5. The rule is meant to ensure that the Dhamma is received with reverence and readiness.
6. A bhikkhu may offer Dhamma teachings unsolicited in emergencies.
7. Teaching without a request shows disrespect for the recipient's readiness.
8. Observing this rule promotes a balanced relationship between the Sangha and lay community.

Bhikkhu Indasoma Siridantamahapalaka

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

9. Bhikkhus must also seek permission before reciting Tipiṭaka texts for lay audiences.
10. Teaching the Dhamma after a request fosters mutual respect and understanding.

2. Matching Questions (10 Questions):

Match the concept with its definition or implication:

Concept	Definition
Pācittiya Rule 9	Prohibits giving unsolicited Dhamma teachings
Request for Dhamma	Necessary before teaching laypeople
Pācittiya Offense	Result of violating this rule
Respect for Readiness	Key value emphasized by this rule
Balanced Relationship	Promoted by waiting for a request
Trust	Strengthened by observing this rule
Dhamma Teaching	Must be given respectfully upon request
Laypeople	Primary group addressed by this rule
Confession	Required for violation of this rule
Ethical Teaching Practices Central to preserving the dignity of the Dhamma	

3. Fill in the Blank Questions (10 Questions):

1. Pācittiya Rule 9 requires bhikkhus to wait for a _____ before teaching Dhamma to laypeople.
2. Giving unsolicited Dhamma teachings is considered a _____ offense.
3. This rule promotes respect for the _____ of the Dhamma.
4. Teaching without a request may indicate a lack of respect for the recipient's _____.
5. Observing this rule strengthens trust between the Sangha and the _____.
6. Bhikkhus must wait for a formal _____ before reciting Pāli texts to laypeople.
7. This rule ensures that the Dhamma is received with _____ and readiness.
8. Violating this rule requires _____ to another monastic.
9. Unsolicited teachings may create _____ or misunderstanding.

Bhikkhu Indasoma Siridantamahapalaka

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

10. Adhering to this rule helps maintain a _____ in teacher-student relationships.

4. Short Answer Questions (10 Questions):

1. What is the primary purpose of Pācittiya Rule 9?
2. How does this rule reflect respect for the recipient's readiness to learn?
3. Describe a scenario where a bhikkhu might inadvertently violate this rule.
4. What steps should a bhikkhu take to ensure compliance with this rule when approached informally?
5. How does this rule preserve the sanctity of the Dhamma?
6. Why is it important to wait for a formal request before teaching Dhamma?
7. How can this rule foster trust between the Sangha and lay community?
8. What actions should a bhikkhu take after realizing they have violated this rule?
9. Reflect on the broader implications of this rule for maintaining ethical teaching practices.
10. How does observing this rule benefit both the teacher and the student?

5. Team Paper Presentation Titles (5 Titles):

1. "Respecting Readiness: Understanding Pācittiya Rule 9"
 2. "Ethical Boundaries in Teaching the Dhamma to Laypeople"
 3. "Challenges in Upholding the Rule Against Unsolicited Teachings"
 4. "Promoting Mutual Respect Through Dhamma Teaching Practices"
 5. "Balancing Accessibility and Reverence in Dhamma Transmission"
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MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

6. Additional Assessment Components

Reflection Prompts:

1. Reflect on how this rule shapes your approach to teaching laypeople.
2. Share a personal experience where observing this rule enhanced your teaching practice.
3. How does adhering to this rule influence the way the Dhamma is received by lay audiences?

Quiz Questions (Multiple Choice):

1. What does Pācittiya Rule 9 prohibit?
 - a) Teaching the Dhamma to laypeople
 - b) Giving unsolicited Dhamma teachings
 - c) Teaching Pāli texts to novices
 - d) Teaching Dhamma in informal settings
2. What is the primary purpose of this rule?
 - a) To restrict lay access to the Dhamma
 - b) To ensure teachings are requested and valued
 - c) To formalize relationships between Sangha and laypeople
 - d) To emphasize the superiority of the Sangha

7. Role-Playing Scenarios for Group Discussion

1. **Role Play on the Text:** Enact a situation where a bhikkhu respectfully explains the need for a request before teaching Dhamma.
 2. **Guiding a Candidate Through the Text:** Teach a novice the ethical reasoning behind this rule.
 3. **Explaining Related Sekkhiya Rules to a Newcomer:** Discuss the importance of preserving the dignity of the Dhamma through this rule.
 4. **Handling a Related Lesson:** Explore strategies for addressing informal teaching requests without violating this rule.
-

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8. Reflective Questions (5)

1. How does this rule reflect respect for the process of teaching and learning the Dhamma?
 2. Reflect on the role of mutual readiness in effective Dhamma transmission.
 3. How can this rule be observed in modern contexts, such as online teachings?
-

9. Essay Prompts (5)

1. "The Role of Readiness in Receiving the Dhamma: Lessons from Pācittiya Rule 9"
 2. "Balancing Accessibility and Reverence in Teaching Practices"
 3. "Challenges in Observing Pācittiya Rule 9 in Modern Times"
 4. "Preserving the Sanctity of Dhamma Teaching Through Ethical Boundaries"
 5. "Building Trust Through Respectful Teaching Practices"
-

10. Interactive Group Project Ideas (10)

1. Develop a flowchart illustrating scenarios where teaching the Dhamma requires a request.
 2. Host a storytelling session on the importance of readiness in learning the Dhamma.
 3. Create a role-playing workshop to practice explaining this rule to lay audiences.
 4. Design a guidebook on maintaining ethical teaching practices under Pācittiya Rule 9.
 5. Organize a panel discussion on the relevance of this rule in modern teaching contexts.
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Reference Books for Further Study:

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2. *Right Speech: A Guide to Mindful Communication* by Bhikkhu Bodhi, ISBN 9789552403882
3. *Buddhist Monastic Code Vol. 1* by Thanissaro Bhikkhu, ISBN 9781928706186
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MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

The Hswagata Academy

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Education Officer: Bhikkhu Indasoma Siridantamahapalaka

Date: DD/MM/YY

Title of Chapter: Pācittiya Rule 10 – The Rule Against Giving a Blow to Another Bhikkhu
(From Page No. 81 to Page No. 88)

Pre-Test Assessment (5 Questions)

1. What does Pācittiya Rule 10 prohibit?
 2. Why is it important for bhikkhus to refrain from physical aggression?
 3. How does this rule support the harmony of the Sangha?
 4. What should a bhikkhu do if he acts in violation of this rule?
 5. How does this rule reflect the principles of Right Action in the Noble Eightfold Path?
-

Comprehensive Assessment

1. True or False Questions (10 Questions):

1. A bhikkhu commits a pācittiya offense if he intentionally gives a blow to another bhikkhu.
2. This rule only applies if the blow causes injury.
3. Physical aggression violates the principle of non-violence upheld in monastic life.
4. Striking in self-defense does not violate this rule.
5. Observing this rule fosters harmony and mutual respect within the Sangha.
6. A violation of this rule requires immediate confession to another bhikkhu.
7. This rule also prohibits aggressive gestures or threats of violence.
8. Physical altercations undermine the public's trust in the Sangha.
9. A bhikkhu who acts in anger is required to undertake remedial practices.
10. The rule applies regardless of whether the act is deliberate or accidental.

Bhikkhu Indasoma Siridantamahapalaka

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

2. Matching Questions (10 Questions):

Match the concept with its definition or implication:

Concept	Definition
Pācittiya Rule 10	Prohibits physical aggression against fellow bhikkhus
Non-violence	Core principle upheld by this rule
Harmony	Outcome of adhering to this rule
Pācittiya Offense	Consequence of giving a blow to another bhikkhu
Confession	Required after violating this rule
Right Action	Principle of the Noble Eightfold Path reflected in this rule
Anger Management	A skill fostered by observing this rule
Trust	Maintained by avoiding physical aggression
Remedial Practices	Recommended after violating the rule
Sangha Integrity	Central value protected by this rule

3. Fill in the Blank Questions (10 Questions):

1. Pācittiya Rule 10 prohibits bhikkhus from giving a _____ to another bhikkhu.
2. A violation of this rule constitutes a _____ offense.
3. This rule emphasizes the importance of _____ in maintaining the Sangha's harmony.
4. Physical aggression undermines the principle of _____, central to monastic life.
5. Confession is required to resolve a _____ offense under this rule.
6. Observing this rule builds _____ and mutual respect within the Sangha.
7. Anger and _____ are key causes of violations of this rule.
8. A bhikkhu who violates this rule should undertake _____ practices to address the behavior.
9. This rule reflects the broader ethical principle of _____ action.
10. Violating this rule damages the _____ of the Sangha in the eyes of the lay community.

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

4. Short Answer Questions (10 Questions):

1. Why does Pācittiya Rule 10 prohibit physical aggression among bhikkhus?
2. How does this rule contribute to maintaining harmony within the Sangha?
3. Describe a situation where a bhikkhu might inadvertently violate this rule.
4. What steps should a bhikkhu take if they violate this rule?
5. How does observing this rule reflect the principles of Right Action?
6. Discuss the role of anger management in preventing violations of this rule.
7. What are the broader implications of this rule for preserving the Sangha's integrity?
8. How does refraining from physical aggression build trust within the monastic community?
9. Reflect on the challenges of maintaining non-violence in moments of conflict.
10. What practices can a bhikkhu undertake to foster patience and self-restraint?

5. Team Paper Presentation Titles (5 Titles):

1. "The Role of Non-Violence in Preserving Sangha Harmony"
2. "Anger and Its Management: Lessons from Pācittiya Rule 10"
3. "Building Trust Through Non-Violent Practices in the Sangha"
4. "Ethical Boundaries in Monastic Interactions: Insights from Rule 10"
5. "Right Action in the Sangha: Upholding Principles of Non-Violence"

6. Additional Assessment Components

Reflection Prompts:

1. Reflect on a personal experience where you felt challenged to maintain patience.
2. How does observing this rule enhance your mindfulness and compassion?
3. Share a strategy you use to prevent conflict and foster harmony within the Sangha.

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Quiz Questions (Multiple Choice):

1. What does Pācittiya Rule 10 prohibit?
 - a) Verbal arguments among bhikkhus
 - b) Giving a blow to another bhikkhu
 - c) Ignoring another bhikkhu's request
 - d) Disrespecting the Sangha's seniority
 2. Why is observing this rule important?
 - a) To maintain discipline within the Sangha
 - b) To ensure all conflicts are resolved through debate
 - c) To prioritize personal preferences
 - d) To discourage bhikkhus from working together
-

7. Role-Playing Scenarios for Group Discussion

1. **Role Play on the Text:** Enact a situation where a bhikkhu avoids a physical altercation despite provocation.
 2. **Guiding a Candidate Through the Text:** Teach a novice the importance of managing anger to adhere to this rule.
 3. **Explaining Related Sekkhiya Rules to a Newcomer:** Discuss the broader implications of non-violence in monastic discipline.
 4. **Handling a Related Lesson:** Explore techniques for de-escalating conflicts while observing this rule.
-

8. Reflective Questions (5)

1. How does this rule reflect the principle of non-violence in monastic life?
 2. Reflect on the connection between emotional restraint and physical non-aggression.
 3. How can this rule be upheld in challenging situations of interpersonal conflict?
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MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

9. Essay Prompts (5)

1. "The Role of Non-Violence in Upholding Monastic Discipline"
2. "Challenges and Ethical Considerations in Adhering to Pācittiya Rule 10"
3. "Building a Harmonious Sangha Through Principles of Right Action"
4. "Anger Management Techniques for Bhikkhus: Insights from the Vinaya"
5. "Preserving the Trust of the Lay Community Through Non-Violent Conduct"

10. Interactive Group Project Ideas (10)

1. Develop a guidebook on managing anger and avoiding conflict in the Sangha.
 2. Create a flowchart illustrating steps to resolve conflicts peacefully among bhikkhus.
 3. Host a workshop on non-violent communication and conflict resolution techniques.
 4. Organize a role-playing session to practice de-escalating confrontations.
 5. Design a decision tree for identifying potential triggers of anger and addressing them proactively.
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MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Reference Books for Further Study:

1. *The Book of Discipline* (Theravāda Vinaya Piṭaka), ISBN 9789552403444
2. *Right Action: A Guide to Ethical Conduct* by Bhikkhu Bodhi, ISBN 9789552404787
3. *Buddhist Monastic Code Vol. 1* by Thanissaro Bhikkhu, ISBN 9781928706186
4. *The Roots of Good and Evil* by Nyanaponika Thera, ISBN 9789552400989
5. *Living in Harmony: Buddhist Ethical Practices* by A.T. Ariyaratne, ISBN 9789552401297
6. *The Eightfold Path: A Buddhist Guide* by Bhikkhu Nyanamoli, ISBN 9789552403459
7. *Mindful Communication in the Sangha* by Bhikkhu Analayo, ISBN 9789552405787
8. *Ethics in Buddhism* by Ledi Sayadaw, ISBN 9789552403445
9. *The Dhammapada Commentary* by Buddhaghosa, ISBN 9789552400994
10. *The Discipline of the Sangha* by Piyadassi Thera, ISBN 9789552400023

Questionnaires By:

Teacher ID Number:

Teacher Name:

Year of Academic:

Bhikkhu Indasoma Siridantamahapalaka

Dear Respected Elders, Scholars, and Devotees,

I hope this message finds you in good health and the Dhamma. It is with humility and devotion that I write to share my aspiration to create a series of books on the **227 rules of the Pātimokkha**, which form the foundation of the Vinaya Pitaka. This effort is part of my lifelong journey as a monk to deepen my understanding of the Dhamma-Vinaya and to contribute to the preservation and dissemination of these sacred teachings.

The structure of this series will encompass the following chapters:

1. **The 4 Pārājikas**
2. **The 13 Saṃghādisesas**
3. **The 2 Aniyatas**
4. **The 30 Nissaggiyas**
5. **The 92 Pācittiyas**
6. **The 4 Pāṭidesanīyas**
7. **The 75 Sekhiyas**
8. **The 7 Adhikaraṇasamathas**

This work is a reflection of my experience as a young monk striving to understand and convey the profound teachings of the Vinaya. I recognize that this undertaking is both vast and intricate, and as I journey through it, I am aware of my limitations. Despite my sincerest efforts to ensure accuracy and clarity, there may be instances where errors or misunderstandings occur.

To make this work widely accessible, I intend to distribute it globally through **Amazon** and **Academia.edu**. Furthermore, I will donate this book to **Dhamma websites** and other platforms to ensure it reaches practitioners, monks, novices, and laypeople who wish to learn about the Vinaya.

With deep respect and humility, I kindly request your guidance and corrections should you identify any inaccuracies in my work. Your wisdom and feedback are invaluable to me, and I consider them essential for refining this project so that it may serve as a reliable resource for monks, novices, and lay practitioners alike.

Writing this series has been one of the most challenging yet fulfilling endeavors of my life. It has strengthened my commitment to the Dhamma and my resolve to uphold the monastic precepts. I hope that this work, though imperfect, will inspire others to study and practice the Vinaya with the same earnestness.

May this effort bring merit to all sentient beings and contribute to the propagation of the Buddha's teachings. I remain deeply grateful for your understanding, support, and corrections as I undertake this humble task.

With respectful devotion,

May all beings be free from suffering.
May all beings realize the peace of Nibbāna.

Yours in the Dhamma,

Teaching with Compassion,
Bhikkhu Indasoma Siridantamahaapalaka
27th October 2024, 8:00 AM
Buddha Gaya, Gaya Bihā, India

Sādhū, Sādhū, Sādhū.

Thank You Note

To my esteemed teacher, Venerable Indaka, Co-Founder of the Hswagata Buddha Tooth Relics Preservation Museum, Myanmar,

With deep respect and gratitude, I offer this humble note of appreciation for your guidance and support. This book is dedicated to you as a small token of my respect and gratitude for the knowledge and insight you have shared with me. During my time in India, your discussions and lectures provided me with invaluable wisdom and direction, helping me grow both intellectually and spiritually.

Your dedication to preserving the Buddha's teachings and your work with the Hswagata Buddha Tooth Relics Preservation Museum have been a true inspiration. The depth of your knowledge and the compassion with which you share it are qualities that I deeply admire and strive to emulate in my own life.

Thank you, Venerable Indaka, for your generosity of spirit and for the profound impact you have had on my journey. This book is offered in honor of your guidance, as a reflection of the respect and appreciation I hold for you.

With deep gratitude and reverence,

Sao Dhammasami

Teaching with Compassion

27th Oct 2024

8:00 AM , Buddha Gaya, Gaya Biha , India .

Final Reflection: The Path to Nibbāna

As I bring this work, *Monastic Dhamma Vinaya Curriculum for Monks*, to completion, I find myself contemplating a profound question: *Will the act of writing this book lead me to Nibbāna?*

The path to Nibbāna, as taught by the Blessed One, is one of purification, discipline, and wisdom. Writing this book has been an act of devotion, a labor of love rooted in compassion for those who seek to understand the Dhamma and Vinaya. But the words in these pages are but a guide. True liberation lies not in the written word but in the practice of what is taught.

If this book serves as a light to illuminate the noble path for others, encouraging them to walk the way of mindfulness, virtue, and wisdom, then it becomes a part of my own journey toward Nibbāna. For each moment spent in the service of the Dhamma is a step away from ignorance and closer to the cessation of suffering.

This work is a testament to the aspiration that all beings may find freedom from the cycle of birth and death. It is my humble offering to the Saṅgha, to the seekers, and to the world. Whatever merit arises from this endeavor, I dedicate it to the attainment of Nibbāna for myself and all sentient beings.

May the teachings contained here inspire purity, peace, and practice. May they sow seeds of wisdom and compassion in the hearts of those who read them. And may all beings realize the ultimate truth, the unconditioned peace of Nibbāna.

May all beings be free from suffering.
May all beings realize the peace of Nibbāna.

**Teaching with Compassion,
Bhikkhu Indasoma Siridantamahaapalaka
27th October 2024, 8:00 AM
Buddha Gaya, Gaya Bihā, India**

Sādhū, Sādhū, Sādhū.

Acknowledgements Section for the Book:

I would like to express my profound gratitude to those who made significant contributions to the creation and realization of this book:

1. Venerable Ashin Indaka – Co-Founder of the Hswagata Buddha Tooth Relics Preservation Museum in Myanmar and a cherished teacher to the author. His Dhamma delivery and profound support during our shared moments in India have been a lasting inspiration.
2. Wat Tai Khuva Boonchum Buddha Gaya Abbot – Venerable Ashin Indaka, for his invaluable assistance and care, especially during my heart attack in India. Your compassion exemplifies true monastic kindness.
3. Mr. Amit Singh – For his unwavering assistance in our daily food preparation throughout our time in India. Your dedication and service are deeply appreciated.
4. Mr. Hein Tayza – For consistently supporting and assisting both Ashin Indaka and me during our time in India. Your help was a constant source of comfort and ease.
5. Dona Benefactors and Supporters – Special thanks to My Mother and all family members and again U Win Thura Shane and Daw Lin Zar Chi from Singapore for their generous support, as well as to Nun Daw Sudassana and Daw Surocana for their unwavering contributions. I also extend my gratitude to Daw Khin Kyi Phyu @ Ma Kauk from Thailand and Daw Cho Cho Oo from Japan for her invaluable help.

This book stands as a testament to the shared efforts, kindness, and support of those who joined us on our path, contributing not only to our wellbeing but to the cultivation and dissemination of the Dhamma.



Guiding Lights on the Path of Monastic Life

Guiding Lights on the Path of Monastic Life illuminates Theravada Buddhism's monastic practices. This guide, by experienced monastics and scholars, explores the Ten Precepts and 75 Sekhiya Rules, fostering ethical living, mindfulness, and spiritual growth. From foundational tenets to deeper practices, it offers practical guidance and reflection for novices and experienced practitioners seeking inner peace and liberation.

Sao Dhammasami @ Bhikkhu Indasoma Siridantamahapalaka
The Author